

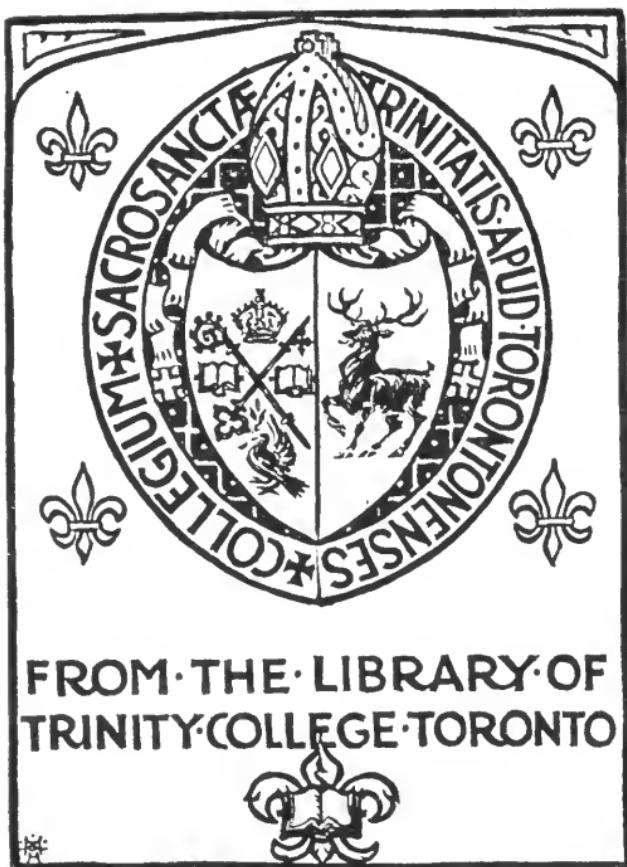
FIRST SUCCESSORS

of the

HOLY APOSTLES

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FIRST SUCCESSORS
OF THE
HOLY APOSTLES
IN THE
CHRISTIAN CHURCH.

FIRST SUCCESSORS
OF THE
HOLY APOSTLES
IN THE
CHRISTIAN CHURCH.

Memorials and Writings

COMPILED

BY G. M. H.

LONDON:

WALTER SMITH (LATE MOZLEY & SMITH),
34, KING STREET, COVENT GARDEN.

1885.

RICHARD CLAY AND SONS,
LONDON AND BUNGAY.

105461

SEP 6 1979

INTRODUCTION.

As the world grows older, an antiquarian turn of mind, instead of being the exception, rather seems to become the rule.

Our ancestors suffered their castles, and, alas ! sometimes even their churches, to fall into decay ; but now every ancient monument is cherished, and even ruins, that cannot be said to have special architectural beauty, are valued for their very age, and protected, as far as possible, from further dilapidation.

Even in what is called “the New World,” where the spirit of enterprise is strongest, and whence we derive so many of our modern inventions, the people are not so engrossed with the business of the present, or with the anticipation of discoveries in the future, that they do not love to turn their thoughts back also to the past.

The writer, when visiting the library of the Cambridge University near Boston, in the United States, was told, that no books were more frequently consulted, than those relating to genealogy. One little room was entirely devoted to the subject, and histories of English county families, some of them so rare that they might scarcely be met with in the old country, were to be found there.

The men who have distinguished themselves in the world’s history are now commemorated by centenaries, and all good institutions have their founders’ days to celebrate.

Need we wonder, then, that a special halo of interest should gather round the foundation of the greatest of all institutions, *i. e.* the Church.

Of course there are motives far above those of mere veneration for antiquity, which influence us when we approach

this subject. We not only revere, but we worship the founder of the Christian Church, and the Bible, which tells us of its origin, must always be the Book of all books to every Christian.

But the ages which came next to those Bible times, have on account of that proximity, their special interest, and the Fathers of the early Christian Church shine with a reflected halo. If we regard with veneration the apostles, who were the constant companions of our Lord Jesus Christ, is it not natural that some of that feeling should extend to Polycarp, who knew the beloved apostle, St. John; to Irenæus, who as a child sat at the feet of Polycarp, and loved to hear him tell what he had heard from the lips of St. John himself; to Ignatius, who, Eusebius tells us, was appointed Bishop of Antioch by St. Peter; to the Clement mentioned by St. Paul as his fellow-labourer, who after the death of St. Paul had charge of the Church at Rome, and who first, after the completion of the inspired books of the Bible, wrote epistles to the Churches? It is indeed only a reflected light, and one great proof of the inspiration of the Scriptures is the change we at once perceive on perusing the pages of those early Fathers. They are good and interesting, no doubt, but the good is, as it were, diluted, and one verse of St. Paul is equal to a page of St. Clement.

We cannot afford, however, to lose any element of good, and, therefore, the writer proposes publishing a series of sketches of the lives of the Fathers of the early Christian Church, with extracts from their writings, in a form more within the reach of all classes of the reading world, than the larger and more valuable works on Church history already in existence; and may they have the effect of leading not a few to prosecute the study, and the life-long interest it will afford will be to them an ample recompense.

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ERRATA.

Page 233, line 3, *read*, "so the supreme Head," *not* "to,"

&c.

Page 252, line 19, *read*, "and this *world* pass away," *not* "would."

Christian Contest—future Punishment—Eternal Glory.

ALL we know of the life of St. Clement may be comprised in a few lines, but those few lines are like the strokes of a clever artist, which suggest a whole picture to the mind's eye of the beholder; for Eusebius tells us that he was the same Clement as was mentioned by St. Paul in his Epistle to the Philippians as "My fellow-labourer, and whose name is in the book of life." To be the fellow-labourer of St. Paul implies so much! for a fellow-labourer must in some measure also have realized St. Paul's experience, and he too might have said that he had been "in labours abundant, in stripes above measure, in perils from the Gentiles, in perils in

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FIRST SUCCESSORS
OF
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CHAPTER I.

St. Clement, Bishop of Rome.

St. Clement, Bishop of Rome—Memoir—First Epistle—State of Rome—Seditions in Corinth—On Humility—The Septuagint Orders of the Ministry—Prayer of St. Clement—Second Epistle—The Christian Contest—Future Punishment—Eternal Glory.

ALL we know of the life of St. Clement may be comprised in a few lines, but those few lines are like the strokes of a clever artist, which suggest a whole picture to the mind's eye of the beholder; for Eusebius tells us that he was the same Clement as was mentioned by St. Paul in his Epistle to the Philippians as “My fellow-labourer, and whose name is in the book of life.” To be the fellow-labourer of St. Paul implies so much! for a fellow-labourer must in some measure also have realized St. Paul's experience, and he too might have said that he had been “in labours abundant, in stripes above measure, in perils from the Gentiles, in perils in

the city, in perils in the wilderness, in perils among false brethren, in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. xi. 27, 28). Indeed this must have been the experience more or less of every missionary of that time. But they too would have added, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received from the Lord Jesus" (Acts xx. 24).

St. Clement is said to have been chief Presbyter or Bishop of Rome for nine years, dying A.D. 100, in the third year of the Emperor Trajan's reign. During this time grave dissensions arose in the Church of Corinth, and as there was no chief presbyter there, to whom the disputants might have referred as umpire, they had recourse to Clement, and in answer he sent Epistles to the Corinthian Church, which were so highly prized that they were read publicly, not only in Corinth, but in various other churches of the then Christian world. The Epistles themselves contain no statement as to their author. They were included in the Alexandrian manuscript of the New Testament of 5th century date, and in the affixed list of the books, they are called the Epistles of St. Clement. They have also been found in Greek and Syriac manuscripts, bound with the New Testament, and headed, "Clement to the Corinthians." The fact of their being so bound shows the value attached to them, and the withholding of the author's

name in the Epistles is a sign of his modesty, and that he regarded himself as writing not in his individual capacity, but as representative of the Church at Rome.

Before concluding these remarks, it may be well to mention that Eusebius, whose authority is quoted, was the first ecclesiastical historian. He was Bishop of Caesarea, and he lived in the time of Constantine the Great, the first Christian Emperor of Rome, in the 4th century.

We may regret that there was no earlier historian, for we long to know more of the Apostles themselves, and of the Church they founded; but its early years were years of persecution, and such a time is not one for writing details which it might be unsafe to disclose.

The historian's work requires peace, and that was not given to the Church till the time of Constantine. But there is consolation for those regrets and longings in the assurance, that though here we know but in part, it will not be so always.

Those blessed saints and martyrs are in the highest sense of the word living still—according to Christ's own words, “Whosoever liveth and believeth in Me shall never die” (St. John xi. 26.) We shall meet them all in the heavenly mansions, and learn from themselves all the way by which the Lord has led them, and find with each new revelation fresh themes for our praise and adoration. But to know something of them here seems not an unfitting preparation; they will not then be strangers to us, when we meet them in the Church in Heaven.

EXTRACTS FROM THE FIRST EPISTLE OF ST. CLEMENT.

The Church of God which sojourneth in Rome, to the Church of God which sojourneth in Corinth; to them which are called and sanctified by the will of God through our Lord Jesus Christ.

Grace to you, and peace from Almighty God, through Jesus Christ, be multiplied.

By reason of the sudden and repeated calamities and reverses which are befalling us, brethren, we consider that we have been somewhat tardy in giving heed to the matters of dispute that have arisen among you, dearly beloved, and to the detestable and unholy sedition, so alien and strange to the elect of God, which a few headstrong and self-willed persons have kindled to such a pitch of madness that your name, once revered and renowned and lovely in the sight of all men, hath been greatly reviled. For who that had sojourned among you did not approve your most virtuous and steadfast faith? Who did not admire your sober and forbearing piety in Christ? Who did not publish abroad your magnificent disposition of hospitality? Who did not congratulate you on your perfect and sound knowledge? For ye did all things without respect of persons, and ye walked after the ordinances of God, submitting yourselves to your rulers and rendering to the older men among you the honour which is their due. On the young, too, ye enjoined modest and seemly thoughts; and the women ye charged to perform all their duties in a blameless

and seemly and pure conscience ; cherishing their own husbands, as is meet ; and ye taught them to keep in the rule of obedience, and to manage the affairs of their household in seemliness, with all discretion.

And ye were all lowly in mind and free from arrogance ; yielding, rather than claiming submission ; more glad to give than to receive ; and content with the provisions which God supplied. And giving heed unto His words, ye laid them up diligently in your hearts and His sufferings were before your eyes. Thus, a profound and rich peace was given to all, and an insatiable desire of doing good. An abundant outpouring, also, of the Holy Spirit fell on all ; and, being full of holy counsel, in excellent zeal, and with a pious confidence ye stretched out your hands to Almighty God, supplicating Him to be propitious, if unwittingly ye had committed any sin.

Ye had conflict day and night for all the brotherhood, that the number of the elect might be saved with fearfulness and intentness of mind. Ye were sincere and simple and free from malice one toward another ; every sedition and every schism was abominable to you.

Ye mourned over the transgressions of your neighbours, ye judged their shortcomings to be your own.

Ye repented not of any well-doing, but were ready unto every good work. Being adorned with a most virtuous and honourable life, ye performed all your duties in the fear of God.

The commandments and the ordinances of the Lord were written on the tables of your hearts.

All glory and enlargement was given to you, and that

was then fulfilled which is written, “My beloved ate and drank, was enlarged and waxed fat and kicked.” Hence come jealousy and envy, strife and sedition, persecution and tumult, war and captivity. So men were stirred up, the mean against the honourable, the ill reputed against the highly reputed, the foolish against the wise, the young against the elder. For this cause righteousness and peace stand aloof, while each man hath forsaken the fear of the Lord, and become purblind in the faith of Him, neither walketh in the ordinances of His commandments, nor liveth according to that which becometh Christ, but each goeth after the lusts of his evil heart, seeing that they have conceived an unrighteous and ungodly jealousy through which also death entered into the world.

(Then follow examples from the Old and New Testaments, Cain, Dathan and Abiram, &c., to shew the danger of strife and jealousy.)

St. Clement continues:—

These things, dearly beloved, we write, not only as admonishing you, but also as putting ourselves in remembrance. For we are in the same lists, and the same contest awaiteth us. Wherefore let us forsake idle and vain thoughts, and let us conform to the glorious and venerable rule which hath been handed down to us: and let us see what is good and what is pleasant and what is acceptable in the sight of Him that made us.

Let us fix our eyes on the blood of Christ, and understand how precious it is unto His Father, because being shed for our salvation, it won for the whole world the grace of repentance.

Let us review all the generations in turn, and learn how from generation to generation the Master hath given a place for repentance unto them that desire to turn to Him. Noah preached repentance, and they that obeyed were saved. Jonah preached destruction unto the men of Nineveh, but they, repenting of their sins, obtained pardon of God by their supplications and received salvation, albeit they were aliens from God. Yea, the Master of the Universe Himself spake concerning repentance with an oath, "For as I live, saith the Lord, I desire not the death of the sinner, but rather his repentance"—and "Repent ye, O house of Israel, of your iniquity; say unto the sons of my people, though your sins reach from the earth even unto the heaven, and though they be redder than scarlet and blacker than sackcloth, and ye turn unto Me with your whole heart and say, Father, I will give ear unto you as unto an holy people."

Seeing, then, that He desireth all His beloved to be partakers of repentance, He confirmed it by an act of His almighty will. Wherefore let us be obedient unto His excellent and glorious will; and, presenting ourselves as suppliants of His mercy and goodness, let us fall down before Him and betake ourselves unto His compassions, forsaking the vain toil and the strife and jealousy which leadeth unto death.

Let us, therefore, be lowly-minded, brethren, laying aside all arrogance, and conceit, and folly, and anger and let us do that which is written; for the Holy Ghost saith, "Let not the wise man boast in his wisdom, nor the strong in his strength, neither the rich in his riches,

but he that boasteth, let him boast in the Lord, that he may seek Him out, and do judgment and righteousness;” most of all remembering the words of the Lord Jesus which He spake, teaching forbearance and long-suffering: for thus He spake, “Have mercy, that ye may receive mercy; forgive that it may be forgiven to you As ye do, so shall it be done to you. As ye judge, so shall ye be judged. As ye show kindness, so shall kindness be showed unto you. With what measure ye mete, it shall be measured withal to you.”

With this commandment and these precepts let us confirm ourselves, that we may walk in obedience to His hallowed words, with lowliness of mind; for the Holy Word saith, “Upon whom shall I look, save upon him that is gentle and quiet and feareth My oracles.”

Therefore, it is right and proper, brethren, that we should be obedient unto God, rather than follow those who in arrogance and unruliness have set themselves up as leaders in abominable jealousy.

For we shall bring upon us no common harm, but rather great peril, if we surrender ourselves recklessly to the purposes of men, who launch out into strife and seditions, so as to estrange us from that which is right. Let us be good one towards another, according to the compassion and sweetness of Him that made us; for it is written, “The good shall be dwellers in the land, and the innocent shall be left on it; but they that transgress shall be destroyed utterly from it.” And again He saith, “I saw the ungodly lifted up on high and exalted as the cedars of Lebanon. And I passed by and behold he

was not, and I sought out his place, and I found it not. Keep innocence and behold uprightness ; for there is a remnant for the peaceful man."

Therefore let us cleave unto them that practice peace with godliness, and not unto them that desire peace with dissimulation. For He saith, "This people honoureth me with their lips, but their heart is far from Me ;" and again, "They blessed with their mouth, but they cursed with their heart." And again He saith, "They loved Him with their mouth, and with their tongue they lied unto Him, and their heart was not upright with Him, neither were they steadfast in His covenant." For this cause "let the deceitful lips be made dumb which speak iniquity against the righteous." And again, "May the Lord utterly destroy all the deceitful lips, the tongue that speaketh proud things, even them that say, let us magnify our tongue ; our lips are our own ; who is Lord over us ?"

"For the misery of the needy, and for the groaning of the poor, I will now arise, saith the Lord ; I will set him in safety, I will deal boldly by him."

For Christ is with them that are lowly of mind, not with them that exalt themselves over the flock. The Sceptre of the Majesty of God, even our Lord Jesus Christ, came not in the pomp of arrogance, or of pride, though He might have done so, but in lowliness of mind, according as the Holy Spirit spake concerning Him by Isaiah, "Lord, who believed our report ? and to whom was the arm of the Lord revealed ? As a child was He, as a root in a thirsty ground. There was no form in Him, neither glory. And we beheld Him, and

He had no form nor comeliness ; but his form was mean, lacking more than the form of men. He was a man of stripes and of toil, and knowing how to bear infirmity, for His face is turned away.

“ He was dishonoured and held of no account. He beareth our sins, and suffereth pain for our sakes ; and we accounted Him to be in toil, and in stripes, and in affliction. And He was wounded for our sins, and hath been afflicted for our iniquities. The chastisement of our peace is upon Him. With His bruises we are healed. We all went astray like sheep ; each man went astray in his own path, and the Lord delivered Him over for our sins. And He openeth not His mouth because He is afflicted. As a sheep, He was led to slaughter ; and as a lamb before his shearer is dumb, so openeth He not His mouth. In His humiliation, His judgment was taken away. His generation who shall declare ? For His life is taken from the earth. For the iniquities of my people He is come to death. And I will give the wicked for His burial, and the rich for His death, for He wrought no iniquity, neither was guile found in his mouth. And the Lord desireth to cleanse Him from His stripes.

“ If ye offer for sin, your soul shall see a long-lived seed. And the Lord desireth to take away from the toil of His soul, to show Him light and to mould Him with understanding to justify a just One that is a good Servant unto many. And He shall bear their sins. Therefore, He shall inherit many, and shall divide the spoils of the strong ; because His soul was delivered unto death, and he was reckoned unto the transgressors ;

and He bare the sins of many, and for their sins was he delivered up."

And, again, He Himself saith : "But I am a worm, and no man ; a reproach of men, and an outcast of the people. All that beheld Me mocked at Me ; they spake with their lips, they wagged their heads, saying : He hoped on the Lord ; let Him deliver him, or let Him save him, for He desireth him."

Ye see, dearly beloved, what is the pattern that hath been given unto us ; for if the Lord was thus lowly of mind, what should we do, who through Him have been brought under the yoke of grace ?

[St. Clement concludes this passage with examples of humility given by Job, King David, Elijah, Elisha, and Ezekiel.]

[The reader must notice that St. Clement's quotations from the Old Testament are not exactly the same as those with which he is familiar. The reason is that St. Clement quotes from the Septuagint, which very frequently differs in mode of expression from our Authorized Version. The Septuagint is the Greek version of the Old Testament, translated from the Hebrew by Alexandrian Jews about 285 years before Christ, in the reign of Ptolemy Philadelphus, and tradition said it was the work of seventy elders in seventy-two days. The Jews of that period regarded it with so much veneration that they believed the translation to be inspired, St. Irenæus, in the second century after Christ, and St. Augustine in the fourth century thought so also. Of course, they cannot have thought that those elders were inspired to make an exact grammatical translation, when

the discrepancies are obvious. Their meaning must have been that they considered the translators to be so imbued with the mind of that same Spirit who inspired the Hebrew prophets, that they felt themselves at liberty to alter the expressions, when by such alterations they could better explain to the people of their own day the mind of the Spirit. Even for ourselves, the differences in the Septuagint seem in many instances to make the sense clearer, and the idea of such a double inspiration makes it intensely interesting. "These differences, however, have led many students of the Septuagint to the conclusion that the translation must have been from a different Hebrew reading than that from which our Authorized Version is taken.

This may be so, but such an idea, instead of lessening, rather enhances the interest of those differences, investing them with a still greater antiquity.

Indeed the student of the Septuagint has an addition to his Bible. Isaiah xxviii. 16 is in our Authorized Version, "He that believeth shall not make haste;" whereas the Septuagint version quoted by St. Paul in Romans x. 11 is, "Whosoever believeth on Him shall not be ashamed."

So we have two precious texts instead of one, and this is by no means a solitary instance.

The fact that our Lord and His Apostles quoted from both versions shews, that they regarded them to be of equal value, and this surely is a sufficient answer to those who would now impugn the correctness and orthodoxy of the Septuagint version. Our Lord and His Apostles quoted sometimes from the Septuagint

version, and there is a material difference between St. Matthew xiii. 15, Acts of the Apostles xxviii. 27, and our Authorised Version from the Hebrew in Isaiah vi. 10.]

PARAGRAPH 28.

Since all things are seen and heard, let us fear God and forsake the abominable lusts of evil works, that we may be shielded by His mercy from the coming judgments. For where can any of us escape from His strong hand ? And what world will receive any of them that depart from His service ? For the holy writing saith : “Where shall I go, and where shall I be hidden from Thy face ? If I ascend into the heaven, Thou art there ; if I depart into the farthest parts of the earth, there is Thy right hand ; if I make my bed in the depths, there is Thy Spirit.”

Whither then shall one depart, or where shall one flee from Him that embraceth the Universe ?

Let us, therefore, approach Him in holiness of soul, lifting up pure and undefiled hands unto Him, with love towards our gentle and compassionate Father, who made us an elect portion unto Himself, for thus it is written : “When the Most High divided the nations, when He dispersed the sons of Adam, He fixed the boundaries of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, and Israel the measurement of His inheritance.” And, in another place, he saith : “Behold, the Lord taketh for Himself a nation out of the midst of the nations, as a man taketh the first-

fruits of his threshing-floor, and the Holy of holies shall come forth from that nation.” Seeing, then, that we are the special portion of God, let us do all things that pertain unto holiness: forsaking evil speakings, drunkenness and tumults and hateful lusts, abominable adultery, hateful pride—“For God, He saith, resisteth the proud, but giveth grace to the lowly.” Let us, therefore, cleave unto those to whom grace is given from God. Let us clothe ourselves in concord, being lowly-minded and temperate; holding ourselves aloof from all backbiting and evil-speaking; being justified by works and not by words. Let our praise be with God, and not of ourselves; for God hateth them that praise themselves. Let the testimony to our well-doing be given by others, as it was given unto our fathers who were righteous.

Boldness, and arrogance, and daring are for them that are accursed of God; but forbearance, and humility, and gentleness are with them that are blessed of God.

The good workman receiveth the bread of his work with boldness, but the slothful and careless dareth not look his employer in the face. It is therefore needful that we should be zealous unto well-doing, for of Him are all things, since He forewarneth us saying, “Behold the Lord, and His reward is before His face, to recompense each man according to his work.” Let our boast and our confidence be in Him; let us submit ourselves to His will. Let us mark the whole host of His angels, how they stand by and minister unto His will. For the scripture saith, “Ten thousands of ten thousands stood by Him, and thousands of thousands

ministered unto Him : and they cried aloud, Holy, holy, holy is the Lord of Sabaoth ; all creation is full of His glory."

Yea, and let us ourselves, then being gathered together in concord with intentness of heart, cry unto Him as from one mouth earnestly, that we may be made partakers of His great and glorious promises, for He saith, "Eye hath not seen, and ear hath not heard, and it hath not entered into the heart of man what great things He hath prepared for them that patiently await Him."

How blessed and marvellous are the gifts of God dearly beloved ! Life in immortality, splendour in righteousness, truth in boldness, faith in confidence, temperance in sanctification ! And all these things fall under our apprehension. What, then, think ye, are the things preparing for them that patiently await Him ? The Creator and Father of the ages, the All-holy One Himself knoweth their number and beauty. Let us therefore contend that we may be found in the number of those that patiently await Him, to the end that we may be partakers of His promised gifts. But how shall this be, dearly beloved ? If our mind be fixed through faith towards God ; if we seek out those things which are well pleasing and acceptable unto Him ; if we accomplish such things as beseeem His faultless will, and follow the way of truth, casting off from ourselves all unrighteousness and iniquity, covetousness, strifes, malignities and deceits, whisperings and backbitings, hatred of God, pride and arrogance, vain-glory and inhospitality ; for they that do these things are hateful

to God, and not only they that do them, but they that consent unto them.

This is the way, dearly beloved, wherein we have found our salvation, even in Jesus Christ, the High Priest of our offerings, the Guardian and Helper of our weakness. Through Him let us look stedfastly unto the heights of the heavens, through Him we behold as in a mirror His faultless and most excellent visage; through Him the eyes of our hearts were opened: through Him our foolish and darkened mind springeth up unto the light; through Him the Master willed that we should taste of the immortal knowledge.

It is written that "He maketh His angels spirits, and His ministers a flame of fire"; but of His Son the Master said thus: "Thou art My Son; I this day have begotten Thee. Ask of Me, and I will give Thee the Gentiles for Thine inheritance, and the ends of the earth for Thy possession." And, again, He saith unto Him: "Sit Thou on My right hand, until I make Thine enemies a footstool for Thy feet."

Who, then, are these enemies? They that are wicked and resist His will.

Let us, therefore, enlist ourselves, brethren, with all earnestness in His faultless ordinances. Let us mark the soldiers that are enlisted under our rulers, how exactly, how readily, how submissively they execute the orders given them. All are not prefects, nor rulers of thousands, nor rulers of hundreds, nor rulers of fifties, and so forth; but each man in his own rank executeth the orders given by the king and the governors. The great without the small cannot exist, neither the small

without the great. There is a certain mixture in all things, and therein is utility. Let us take our body as an example. The head, without the feet, is nothing ; so, likewise, the feet, without the head, are nothing ; even the smallest limbs of our body are necessary and useful for the whole body ; but all the members conspire and unite in subjection, that the whole body may be saved.

So, in our case, let the whole body be saved in Christ Jesus, and let each man be subject unto his neighbour, according as also he was appointed with his special grace. Let not the strong neglect the weak, and let the weak respect the strong. Let the rich minister aid to the poor ; and let the poor give thanks to God, because He hath given him One, through whom his wants may be supplied. Let the wise display his wisdom, not in good words, but in good works. He that is lowly in mind, let him not bear testimony to himself, but leave testimony to be borne to him by his neighbour. He that is pure in the flesh, let him be so, and not boast, knowing that it is Another who bestoweth His continence upon him. Let us consider, brethren, of what matter we were made ; who and what manner of beings we were when we came into the world ; and that as it were out of a sepulchre and from darkness He that moulded and created us brought us into His world, having prepared His benefits beforehand, ere ever we were born.

Seeing, therefore, that we have all these things from Him, we ought, in all things, to give thanks to Him, to whom be the glory for ever and ever. Amen.

PARAGRAPH 42.

The Apostles received the gospel for us from the Lord Jesus Christ; Jesus Christ was sent out from God.

So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order.

Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings, that the kingdom of God should come. So, preaching everywhere in country and town, they appointed their first-fruits, when they had proved them by the Spirit, to be bishops and deacons unto them that should believe. And this they did in no new fashion, for indeed it had been written concerning bishops and deacons from very ancient times, "I will appoint their bishops in righteousness and their deacons in faith."

Our apostles knew through our Lord Jesus Christ, that there would be strife over the name of the bishop's office.

For this cause therefore, having received complete foreknowledge, they appointed the aforesaid persons, and afterwards they provided a continuance, that if these should fall asleep, other approved men should succeed to their ministration. Those therefore who were appointed by them, or afterwards by other men of repute with the consent of the whole church, and have ministered unblameably to the flock of Christ in lowliness of mind

peacefully and with all modesty, and for long time have borne a good report of all, these men we consider to be unjustly thrust out from their ministration. For it will be no light sin for us, if we thrust out those who have offered the gifts of the bishop's office unblameably and holily. Blessed are those presbyters who have gone before, seeing that their departure was fruitful and ripe: for they have no fear lest any one should remove them from their appointed place.

For we see that ye have displaced certain persons, though they were living honourably, from the ministration which they had kept blamelessly.

Be ye contentious, brethren, and jealous about the things that appertain unto salvation.

Ye have searched the scriptures which are true which were given through the Holy Ghost, and ye know that nothing unrighteous or counterfeit is written in them. Ye will not find that righteous persons have been thrust out by holy men! Righteous men were persecuted, but it was by the lawless; they were imprisoned, but it was by the unholly. They were stoned by transgressors: they were slain by those who had conceived a detestable and unrighteous jealousy. Suffering these things they endured nobly. For what must we say, brethren? Was Daniel cast into the lions' den by them that feared God? Or were Ananias and Azarias and Mishael shut up in the furnace of fire by them that professed the excellent and glorious worship of the Most High? Far be this from our thoughts. Who then were they that did these things? Abominable men and full of all wickedness were stirred up to such

a pitch of wrath, as to bring cruel suffering upon them that served God in a holy and blameless purpose, not knowing that the Most High is the champion and protector of them that in a pure conscience serve His excellent Name: unto whom be the glory for ever and ever. Amen.

Wherefore are there strifes and wraths and factions and divisions and war among you? Have we not one God, and one Christ, and one Spirit of grace that was shed upon us? And is there not one calling in Christ? Wherefore do we tear and rend asunder the members of Christ, and stir up factions against our own body, and reach such a pitch of folly as to forget that we are members one of another? Remember the words of Jesus our Lord; for He said, "Woe unto that man, it were good for him if he had not been born rather than that he should offend one of mine elect. It were better for him that a millstone were hanged about him, and he be cast into the sea, than that he should pervert one of mine elect."

Your division hath perverted many; it hath brought many to despair, many to doubting, and all of us to sorrow. And your sedition still continueth.

Take up the epistle of the blessed Paul the Apostle. What wrote he first unto you in the beginning of the Gospel? Of a truth he charged you in the Spirit concerning himself and Cephas and Apollos, because that even then ye had made parties. Yet that making of parties brought less sin upon you, for ye were partisans of apostles that were highly reputed, and of a man approved in their sight. But now, mark ye, who they

are that have perverted you, and diminished the glory of your renowned love for the brotherhood. It is shameful, dearly beloved, yes, utterly shameful and unworthy of your conduct in Christ, that it should be reported that the very steadfast and ancient Church of the Corinthians, for the sake of one or two persons, maketh sedition against its presbyters. And this report hath reached not only us, but them also which differ from us, so that ye even heap blasphemies on the name of the Lord by reason of your folly, and moreover create peril for yourselves. Let us, therefore, root this out quickly, and let us fall down before the Master and entreat Him with tears that He may show Himself propitious and be reconciled unto us, and may restore us to the seemly and pure conduct which belongeth to our love of the brethren.

Let him that hath love in Christ fulfl the commandments of Christ. Who can declare the bond of the love of God ? Who is sufficient to tell the majesty of His beauty ? The height whereunto love exalteth is unspeakable. Love joineth us unto God ; love covereth a multitude of sins ; love endureth all things, is long-suffering in all things. There is nothing coarse, nothing arrogant in love. Love hath no divisions, love maketh no seditions, love doeth all things in concord. In love were all the elect of God made perfect, without love nothing is well pleasing to God ; in love the Master took us unto Himself ; for the love which He had toward us, Jesus Christ our Lord hath given His blood for us by the will of God, and His flesh for our flesh, and His life for our lives.

Ye see, dearly beloved, how great and marvellous a thing is love, and there is no declaring its perfection. Who is sufficient to be found therein, save those to whom God shall vouchsafe it ? Let us, therefore, entreat and ask of His mercy, that we may be found blameless in love, standing apart from the factiousness of men.

Who, therefore, is noble among you ? Who is compassionate ? Who is fulfilled with love ? Let him say : If by reason of me there be faction, and strife, and divisions, I retire, I depart whither ye will, and I do that which is ordered by the people ; only let the flock of Christ be at peace, with its duly appointed presbyters. He that shall have done this shall win for himself great renown in Christ, and every place will receive him, for “the earth is the Lord’s and the fulness thereof.” Thus have they done, and will do, that live as citizens of that kingdom of God which bringeth no regrets.

Ye, therefore, that laid the foundation of the sedition, submit yourselves unto the presbyters and receive chastisement unto repentance, bending the knees of your heart. Learn to submit yourselves, laying aside the arrogant and proud stubbornness of your tongue. For it is better for you to be found little in the flock of Christ and to have your name on God’s roll, than to be had in exceeding honour and yet be cast out from the hope of Him.

Receive our counsel, and ye shall have no occasion of regret. For as God liveth, and the Lord Jesus Christ liveth, and the Holy Spirit, who are the faith and the hope of the elect, so surely shall he who with lowliness of mind and instant in gentleness hath without regret-

fulness performed the ordinances and commandments that are given by God, be enrolled, and have a name among the number of them that are saved through Jesus Christ, through whom is the glory unto Him for ever and ever. Amen. But if certain persons should be disobedient unto the words spoken by Him through us, let them understand that they will entangle themselves in no slight transgression and danger; but we shall be guiltless of this sin.

And we will ask, with instance of prayer and supplication, that the Creator of the universe may guard intact unto the end the number that hath been numbered of His elect throughout the whole world, through His beloved Son Jesus Christ, through whom He called us from darkness to light, from ignorance to the full knowledge of the glory of His name.

(Then follows the very interesting document of the earliest form of Christian prayer in existence after that form given by our blessed Lord Himself.)

PRAYER.

Grant unto us, Lord, that we may set our hope on Thy Name, which is the primal source of all creation, and open the eyes of our hearts, that we may know Thee, who alone abidest Highest in the highest, Holy in the holy; who layest low the insolence of the proud, who scatterest the imaginings of nations; who settest the lowly on high, and bringest the lofty low; who makest rich and makest poor; who killest and makest alive; who alone art the Benefactor of spirits, and the

God of all flesh ; who lookest into the abysses, who scannest the works of men ; the succour of them that are in peril, the Saviour of them that are in despair ; the Creator and Overseer of every spirit ; who multipliest the nations upon earth, and hast chosen out from all men those that love Thee through Jesus Christ, Thy beloved Son, through whom Thou didst instruct us, didst sanctify us, didst honour us. We beseech Thee, Lord and Master, to be our help and succour. Save those among us who are in tribulation ; have mercy on the lowly ; lift up the fallen ; show Thyself unto the needy ; heal the ungodly ; convert the wanderers of Thy people ; feed the hungry ; release our prisoners ; raise up the weak ; comfort the faint-hearted. Let all the Gentiles know that Thou art God alone, and Jesus Christ is Thy Son, and "we are Thy people and the sheep of Thy pasture."

Thou, through Thine operations, didst make manifest the everlasting fabric of the world. Thou, Lord, didst create the earth. Thou that art faithful throughout all generations, righteous in Thy judgments, marvellous in strength and excellence, Thou that art wise in creating and prudent in establishing that which Thou hast made, that art good in the things which are seen and faithful with them that trust on Thee, pitiful and compassionate, forgive us our iniquities and our unrighteousnesses and our transgressions and our shortcomings. Lay not to our account every sin of Thy servants and Thine handmaids, but cleanse us with the cleansing of Thy truth, and guide our steps to walk in holiness and righteousness and singleness of heart, and

to do such things as are good and well-pleasing in Thy sight and in the sight of our rulers. Yea, Lord, make Thy face to shine upon us in peace for our good, that we may be sheltered by Thy mighty hand and delivered from every sin by Thine uplifted arm. And deliver us from them that hate us wrongfully. Give concord and peace to us and to all that dwell on the earth, as Thou gavest to our fathers, when they called on Thee in faith and truth with holiness, that we may be saved while we render obedience to Thine Almighty and most excellent Name, and to our rulers and governors upon the earth.

Thou, Lord and Master, hast given them the power of sovereignty through Thine excellent and unspeakable might, that we, knowing the glory and honour which Thou hast given them, may submit ourselves unto them, in nothing resisting Thy will. Grant unto them, therefore, O Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without failure. For Thou, O heavenly Master, King of the ages, givest to the sons of men glory and honour and power over all things that are upon the earth. Do Thou, Lord, direct their counsel according to that which is good and well-pleasing in Thy sight; that, administering in peace and gentleness, with godliness, the power which Thou hast given them, they may obtain Thy favour. O Thou, who alone art able to do these things, and things far more exceeding good than these for us, we praise Thee through the High Priest and Guardian of our soul, Jesus Christ, through whom be the glory and the majesty unto Thee, both now and for all generations, and for ever and ever. Amen.

As touching those things which befit our religion, and are most useful for a virtuous life, to such as would guide their steps in holiness and righteousness, we have written fully unto you, brethren.

And we have put you in mind of these things the more gladly, since we knew well that we were writing to men who are faithful and highly accounted, and have diligently searched into the oracles of the teaching of God.

Ye will give us great joy and gladness, if ye render obedience unto the things written by us through the Holy Spirit, and root out the unrighteous anger of your jealousy, according to the entreaty which we have made for peace and concord in this letter. And we have also sent faithful and prudent men that have walked among us from youth unto old age unblameably, who shall also be witnesses between you and us.

And this we have done, that ye might know that we have had, and still have, every solicitude that ye should be speedily at peace. Finally, may the all-seeing God and Master of spirits, and Lord of all flesh, who chose the Lord Jesus Christ, and us through Him for a peculiar people, grant unto every soul that is called after His excellent and holy Name, faith, fear, peace, patience, long-suffering, temperance, chastity and soberness, that they may be well-pleasing unto His Name, through our High Priest and Guardian, Jesus Christ, through whom unto Him be glory and majesty, might and honour, both now and for ever and ever. Amen.

The grace of our Lord Jesus Christ be with you and with all men, in all places, who have been called by God

and through Him, through whom is glory and honour, power and greatness and eternal dominion, unto Him from the ages past, and for ever and ever. Amen.

EXTRACTS FROM A SECOND EPISTLE BY ST. CLEMENT.

Brethren, we ought so to think of Jesus Christ, as of God, as of the Judge of quick and dead.

And we ought not to think mean things of our Salvation, for when we think mean things of Him, we expect also to receive mean things. And they that listen as concerning mean things do wrong ; and we ourselves do wrong, not knowing whence and by whom and unto what place we were called, and how many things Jesus Christ endured to suffer for our sakes. What recompense then shall we give unto Him ? or what fruit worthy of His own gift to us ? And how many mercies do we owe to Him ! For He bestowed the light upon us ; He spake to us, as a father to his sons ; He saved us, when we were perishing. What praise then shall we give to Him ? or what payment of recompense for those things which we received ? we who were maimed in our understanding, and worshipped stocks and stones, gold and silver and bronze, the works of men ; and our whole life was nothing else but death. While, then, we were thus wrapped in darkness and oppressed with this thick mist in our vision, we recovered our sight, putting off by His will the cloud

wherein we were wrapped. For He had mercy on us, and in His compassion saved us, having beheld in us much error and perdition, even when we had no hope of salvation save that which came from Him, for He called us, when we were not, and from not being He willed us to be.

Let us therefore not only call Him Lord, for this will not save us; for He saith, "Not every one that saith unto me, Lord, Lord, shall be saved, but he that doeth righteousness."

So then, brethren, let us confess Him in our works, by loving one another, not speaking evil against another, nor envying, but being temperate, merciful, kindly. And we ought to have fellow feeling one with another and not be covetous. By these works let us confess Him, and not by the contrary. And we ought to fear God rather than men.

For this cause, if ye do these things, the Lord said, "Though ye be gathered together with Me in My bosom, and do not My commandments, I will cast you away, and will say unto you, Depart from Me, I know you not whence ye are, ye workers of iniquity."

So then, my brethren, let us contend, knowing that the contest is nigh at hand, and that, while many resort to the corruptible contests, yet not all are crowned, but only they that have toiled hard, and contended bravely.

Let us then contend that we may all be crowned.

We ought to know that he which contendeth in the corruptible contest, if he be found dealing corruptly with it, is first flogged, and then removed and driven out of the racecourse. What think ye? What shall

be done to him that hath dealt corruptly with the contest of incorruption? For as concerning them that have not kept the seal, He saith, "Their worm shall not die, and their fire shall not be quenched, and they shall be for a spectacle unto all flesh."

While we are on earth then let us repent, for we are clay under the craftsman's hand. For in like manner as the potter, if he be making a vessel and it get twisted or crushed in his hands, re-shapeth it again; but if he have once put it into the fiery oven, he shall no longer mend it; so also let us, while we are in this world, repent with our whole heart of the evil things which we have done in the flesh, that we may be saved by the Lord, while we have yet time for repentance.

For after that we have departed out of the world, we can no more make confession there, or repent any more. Wherefore, brethren, if we shall have done the will of the Father, and kept the flesh pure, and guarded the commandments of the Lord, we shall receive life eternal. For the Lord saith in the Gospel, "If ye kept not that which is little, who shall give unto you that which is great? For I say unto you, that he which is faithful in the least, is faithful also in much." So then He meaneth this: "Keep the flesh pure, and the seal unstained, to the end that we may receive life."

And let not any of you say that this flesh is not judged, neither riseth again. Understand ye. In what were ye saved? In what did ye recover your sight? If ye were not in this flesh. We ought, therefore, to guard the flesh as a temple of God, for in like manner also shall we in this flesh receive our reward. Let us,

therefore, love one another, that we may all come unto the kingdom of God. While we have time to be healed, let us place ourselves in the hand of God the physician, giving Him a recompense. What recompense ? Repentance from a sincere heart. For He discerneth all things beforehand, and knoweth what is in our heart. Let us, therefore, give unto Him eternal praise, not from our lips only, but also from our heart, that He may receive us as sons. For the Lord also said, "These are My brethren, which do the will of My Father."

Let us, therefore, repent with our whole heart, lest any of us perish by the way. For if we have received commands that we should make this also our business, to tear men away from idols and to instruct them, how much more is it wrong that a soul which knoweth God already should perish. Therefore, let us assist one another, that we may also lead the weak upward as touching that which is good, to the end that we all may be saved : and let us convert and admonish one another. And let us not think to give heed and believe now only, while we are admonished by the presbyters ; but likewise when we have departed home, let us remember the commandments of the Lord, and not suffer ourselves to be dragged off the other way by our worldly lusts ; but, coming hither more frequently, let us strive to go forward in the commands of the Lord, that we, all having the same mind, may be gathered together unto life. For the Lord said, "I come to gather together all the nations, tribes, and languages." Herein He speaketh of the day of His appearing, when He shall come and redeem us—each man according to his works. And the unbelievers

shall see His glory and His might: and they shall be amazed when they see the kingdom of the world given to Jesus, saying, Woe unto us, for Thou wast and we knew it not, and believed not; and we obeyed not the presbyters when they told us of our salvation. And "their worm shall not die, and their fire shall not be quenched, and they shall be for a spectacle unto all flesh."

He speaketh of that Day of Judgment, when men shall see those among us that lived ungodly lives and dealt falsely with the commandments of Jesus Christ. But the righteous having done good, and endured torments, and hated the pleasures of the soul, when they shall behold them that have done amiss and denied Jesus by their words or by their deeds, how that they are punished with grievous torments, unquenchable fire, shall give glory to God, saying, there will be hope for him that hath served God with his whole heart.

Therefore let us also be found among those that give thanks, among those that have served God, and not among the ungodly that are judged. For I myself too being an utter sinner and not yet escaped from temptation, but being still amidst the engines of the devil, do my diligence to follow after righteousness, that I may prevail so far at least as to come near unto it, while I fear the judgment to come.

Therefore, brothers and sisters, after the God of truth hath been heard, I read to you an exhortation to the end that ye may give heed to the things which are written, so that ye may save both yourselves and him that readeth in the midst of you. For I ask of you as

a reward that ye repent with your whole heart, and give salvation and life to yourselves. For doing this, we shall set a goal for all the young who desire to toil in the study of piety, and of the goodness of God. And let us not be displeased and vexed, fools that we are, whensoever any one admonisheth us and turneth us aside from unrighteousness unto righteousness. For sometimes while we do evil things, we perceive it not by reason of the double-mindedness and unbelief which is in our breasts, and we are darkened in our understanding by our vain lusts. Let us, therefore, practise righteousness that we may be saved unto the end. Blessed are they that obey these ordinances.

Though they may endure affliction for a short time in the world, they will gather the immortal fruit of the resurrection. Therefore, let not the godly be grieved, if he be miserable in the times that now are; a blessed time awaiteth him. He shall live again in heaven with the fathers, and shall have rejoicing throughout a sorrowless eternity.

Neither suffer ye this again to trouble your mind, that we see the unrighteous possessing wealth, and the servants of God straitened. Let us, then, have faith, brothers and sisters. We are contending in the lists of a living God, and we are trained by the present life, that we may be crowned with the future.

No righteous man hath reaped fruit quickly, but waiteth for it. For if God had paid the recompence of the righteous speedily, then, straightway, we should have been training ourselves in merchandise and not in godliness; for we should seem to be righteous, though

we were pursuing not that which is godly, but that which is gainful. And for this cause Divine judgment over-taketh a spirit that is not just, and loadeth it with chains.

To the only God invisible, the Father of truth, who sent forth unto us the Saviour and Prince of immortality, through whom also He made manifest unto us the truth and the heavenly life, to Him be the glory for ever and ever. Amen.

[Though the document from which those last extracts were taken has been called an Epistle, such a designation does not seem to be correct.

The greeting at the commencement of all other Epistles is wanting here. Bishop Lightfoot considers it to be rather a sermon, or homily, and this idea is confirmed by the Author's own words: "Therefore, brothers and sisters, after the God of truth has been heard, I read to you an exhortation." He must have read it himself to a congregation after the conclusion of the Bible lessons, though the excellence of the exhortation may have led to its general circulation afterwards that it might be read in all the churches.

This view of the case makes it all the more interesting, for as St. Clement's Epistle is the first uninspired Epistle recorded in the Christian Church, so is this the first sermon.

The beginnings of everything, whether in nature or art, have their special interest.

Travellers have undergone innumerable hardships, to discover the source of a great river; and, in art, attempts, though feeble, are valued by the greatness of the work they inaugurate.

But we cannot say that St. Clement's writings are feeble. His words of warning and counsel are as instructive for ourselves now as they were for the early Christians, and invested with the halo of so many centuries, they may even be more telling than many a modern discourse.

The English translation, from which these extracts have been taken, is the rendering of Dr. Lightfoot, Bishop of Durham, who most kindly granted the necessary permission ; and the reader is referred to his larger work for the rest of the documents, and his masterly disquisition on the Greek and Syriac originals.]

CHAPTER II.

St. Ignatius, Bishop of Antioch.

St. Ignatius, Bishop of Antioch—Memoir—Notice of Syriac Gospel of St. Matthew—Martyrdom of St. Ignatius—Epistle to the Ephesians—Orders of the Ministry—Epistles to the Romans—To Polycarp.

EUSEBIUS tells us that Ignatius was appointed by the Apostle St. Peter to have charge of the Church at Antioch, in the year of our Lord, 70.

In A.D. 107, Trajan, the Roman Emperor, came to Antioch on his way to the Parthian War.

As Trajan was known to be a persecutor of the Christians, St. Ignatius feared that his flock might be in danger, and, thinking that he might avert the Emperor's anger from them by giving himself up at once, and offering to suffer in their stead, he sought an interview with Trajan.

After Trajan had heard an avowal of his principles, and tried in vain to persuade him to renounce them, he condemned him to death, ordered him to be conveyed to Rome, and there to be thrown to wild beasts.

Ignatius was, however, allowed to take the journey leisurely, to be accompanied by his friends, Philo, Agathopus, and Crocus, and to stop at Smyrna to see

Polycarp, the Bishop of that city, and who with him had been a disciple of the Apostle St. John.

Those friends, who accompanied Ignatius, wrote an account of his death and the circumstances leading to it, which will be given in their own words, and it will be followed by extracts from various Epistles written by Ignatius to the Churches of Asia Minor and the Church at Rome.

These Epistles were written in Greek. Copies of some of them have, however, been found in Syriac, but those manuscripts are much shorter, and much discussion has arisen as to the reason. The most natural solution seems to be, that the Syriac version is merely an abstract of the Greek manuscripts.

Syriac was the common language of Palestine, and must have been that spoken by our Lord and His disciples, indeed a few words such as "Talitha Cumi,"

"Ephphatha," &c., are still preserved to us. But Greek was known to them and to all of any education. It was the medium of intercourse with those of other nations; St. Paul spoke in Greek to the Roman chief Captain (Acts of the Apostles xxi. 37). St. Philip brought Greeks to Jesus on His last journey to Jerusalem, which shows that our Lord and His Apostle must have been familiar with their language.

All the New Testament was written in Greek, except the gospel of St. Matthew, which was first written in Syriac.¹ At a very early date, however, it was trans-

¹ One ancient author says it was in Hebrew, but though every Jew learned Hebrew, yet the ordinary dialect of the people was no longer Hebrew, but Syriac or Syro-Chaldaic; and from what Irenæus says it seems probable that the Gospel was written in that language.

lated into Greek, and there is no copy extant of the first Syriac Manuscript.

The following interesting information regarding the gospels is given us by Irenæus, Bishop of Lyons, in the second century. "Matthew produced his gospel written among the Hebrews in their own dialect, whilst Peter and Paul proclaimed the Gospel and founded the Church at Rome. After the departure of these, Mark, the disciple and interpreter of Peter, also transmitted to us in writing what had been preached by Peter. And Luke, the companion of Paul, committed to writing the gospel preached by him, that is—Paul. Afterwards John, the disciple of our Lord, the same that lay upon His bosom, also published the gospel, while he was yet at Ephesus in Asia."

Ignatius would allow no intercession to be made in his behalf; he looked forward to martyrdom, not as a thing to be dreaded, but a thing to be longed for. We may think he was wrong in giving himself up, and there is little doubt that some who succeeded him were to blame. Their desire for martyrdom was so great that they gave themselves up to their heathen persecutors, for the very joy of suffering for Christ, without the motive St. Ignatius had, that he might thereby save others from death, and they must have forgotten the injunction given by Jesus Christ Himself, "When they persecute you in one city, flee ye to another." But this fault of theirs is so far removed from any of our own, that those saints seem to belong to another world and to breathe a different atmosphere. We shrink from suffering, and are apt to be fretful and discontented if even a luxury is denied us! What can be the cause of this great difference? Is it

not that we do not realize as they did a personal living Saviour?

We read the gospel history too much as something that happened long ago, and we do not realize that Christ is as really in the midst of us now, as He was with His disciples in those days of old, that He loves each one of us as He loved them, and appoints each circumstance of our lot as is best for God's glory and our own eternal good. Did we believe this, surely our hearts would be kindled with a responsive love, and we would strain every nerve to prove that love in every action of our lives, and should suffering be our lot, instead of murmuring we would rather rejoice, because thereby an opportunity is afforded us of giving a stronger proof of our love. When we remember also those words, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Hebrews xii. 6), should we not take that suffering as a proof of His love? Would we rather that God said of us as He did of Ephraim, "They are joined to idols, let them alone"?

No! none of us could seriously wish that! It is only because we sometimes forget these higher motives; but were they the ruling principle of our lives, all discontent would disappear, and no more would any Christians be seen with such gloomy, downcast countenances as is too often the case now.

But this realization and this faith can be obtained by no mere human effort, nor is it the fruit of mere intellectual study. "It is the gift of God," but a gift He is as willing to bestow now, as He has ever been in any age of the Church's history. The only condition required is

that we be willing to receive it, and that we ask for it. If we have it not, must it not be as St. James said, that "we have not because we ask not, or because we ask amiss"? It is as Dean Goulburn says in his *Thoughts on Personal Religion*, page 64, "When we come to pray and set before us this high standard of holiness as an object of ambition, a subtle unbelief rises and spreads like leaven in our hearts. We have no notion (the truth had better be told candidly) that God either will or can make us eminent saints. Perhaps He may help us a little to overcome this evil temper, to rid ourselves of that bad habit, and may make us, very gradually indeed, fair average Christians; but as for any great progress, any high pinnacle of virtue, that is out of the question, with our temptations and our circumstances. We have not leisure enough. We have not time enough for prayer, and we cannot get time. Our passions are strong and in their hey-day. The least cross turn of things in the day upsets our temper. We are men hurried with engagements, all hot with a thousand secular interests, or we have a mighty passion for human praise and the laurels of earthly distinction; you cannot make saints out of that material. It is an impossibility. You might as well advance to the brink of one of the lakes that lie embosomed in Alpine scenery, and command the enormous granite mountains that tower above you to descend and cast themselves into the sea. They would not answer you. There would be neither voice nor hearing. And the evil tempers and corrupt inclinations will not answer us, when in the might of prayer we command them to

come out. Something like this is too often the secret process of our hearts when we kneel down to pray.

“But I do believe that God is true. I do believe that whenever God makes a promise, He will assuredly fulfil it. I do believe that if you or I come under the terms of the promise He will fulfil it to us. I see that He has promised the Holy Spirit to them who ask Him, and it were blasphemous not to believe that the Holy Spirit is able to surmount any and every difficulty. Therefore if I have ever secretly reasoned as above, I stand convicted of unbelief. It is no marvel that God has withheld the blessing, if I so dishonoured Him in my heart as never seriously to believe that He could or would bestow it.”

Let us take heed to it then for the future, that our prayers be in accordance with the words of St. James: “Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord” (James i. 6, 7).

I have said these saints were to be blamed, that they were not without fault, and it is well to recognize that fact. Useful as it may be to study their lives, and to set them as examples before us, we must only follow them in so far as they followed Christ.

At the best, they are but dim and broken reflections of His divine light. When we discover their defects, let us turn with all the more satisfaction, to Him in whom there is no fault at all, and beholding that perfect copy, “we shall be changed into the same image from glory to glory even as by the Spirit of the Lord” (2 Corinthians iii. 18).

THE MARTYRDOM OF ST. IGNATIUS.

TRANSLATED FROM THE LATIN.

When Trajan, not long since, succeeded to the empire of the Romans, Ignatius, the disciple of John the Apostle, a man in all respects of an apostolic character, governed the Church of the Antiochians with great care, having with difficulty escaped the former storms of the many persecutions under Domitian, inasmuch as, like a good pilot, by the helm of prayer and fasting, by the earnestness of his teaching, and by his constant spiritual labour, he resisted the flood that rolled against him, fearing only lest he should lose any of those who were deficient in courage, or apt to suffer from their simplicity. Wherefore he rejoiced over the tranquil state of the Church, when the persecution ceased for a little time, but was grieved as to himself that he had not yet attained to a true love to Christ, nor reached the perfect rank of a disciple. For he inwardly reflected, that the confession which is made by martyrdom, would bring him into a yet more intimate relation to the Lord. Wherefore, continuing a few years longer with the Church, and, like a divine lamp, enlightening every one's understanding by his expositions of the Holy Scriptures, he at length attained the object of his desire.

For Trajan in the ninth year of his reign, being lifted up with pride, after the victory he had gained over the Scythians and Dacians, and many other nations, and thinking that the religious body of the Christians were

yet wanting to complete the subjugation of all things to himself, he thereupon threatened them with persecution unless they should agree to worship demons, as did all other nations, and compelled all who were living godly lives either to sacrifice to idols or to die. Wherefore, Ignatius, the noble soldier of Christ, being in fear for the Church of the Antiochians, was, in accordance with his own desire, brought before Trajan, who was at that time staying at Antioch, but was in haste to set forth against Armenia and the Parthians. And when he was set forth before the Emperor Trajan, that prince said unto him, "Who art thou, wicked wretch, who setteth thyself to transgress our commands, and persuadest others to do the same, so that they should miserably perish?"

Ignatius replied, "No one ought to call Theophorus¹ wicked; for all evil spirits have departed from the servants of God. But if because I am an enemy to these spirits, *you* call me wicked in respect to them, I quite agree with you: for inasmuch as I have Christ the King of heaven within me I destroy all the devices of these evil spirits."

Trajan answered, "And who is Theophorus?" Ignatius replied, "He who has Christ within his breast." Trajan said, "Do we then not seem to you to have the gods in our mind, whose assistance we enjoy in fighting against our enemies?" Ignatius answered, "Thou art in error, when thou callest the demons of the nations gods. For there is but one God, who made heaven and earth, and the sea, and all that are in them; and one

¹ (Theophorus was the other name by which Ignatius was designated, and means literally God-bearer.)

Jesus Christ, the only begotten Son of God, whose kingdom may I enjoy." Trajan said, "Do you mean Him who was crucified under Pontius Pilate?" Ignatius replied, "I mean Him who crucified my sin with him who was the inventor of it, and who has condemned and cast down all the deceit and malice of the devil under the feet of those who carry Him in their hearts." Trajan said, "Dost thou then carry within thee Him that was crucified?" Ignatius replied, "Truly so; for it is written, 'I will dwell in them, and walk in them.'" Then Trajan pronounced sentence as follows: "We command that Ignatius, who affirms that he carries about within him Him that was crucified, be bound by soldiers, and carried to the great city, Rome, there to be devoured by the beasts, for the gratification of the people."

When the Holy Martyr heard this sentence, he cried out with joy, "I thank Thee, O Lord, that Thou hast vouchsafed to honour me with a perfect love towards Thee, and hast made me to be bound with iron chains, like Thy apostle Paul." Having spoken thus, he then with delight clasped the chains about him, and when he had first prayed for the Church, and commended it with tears to the Lord, he was hurried away by the savage cruelty of the soldiers, like a distinguished ram, the leader of a goodly flock, that he might be carried to Rome, there to furnish food to the bloodthirsty beasts.

Wherefore with great alacrity and joy, through his desire to suffer, he came down from Antioch to Selencia, from which place he set sail. And after a great deal of suffering, he came to Smyrna, where he disembarked

with great joy, and hastened to see the holy Polycarp, formerly his fellow disciple, and now Bishop of Smyrna, for they had both in old times been disciples of St. John the apostle. Being then brought to him, and having communicated to him some spiritual gifts, and glorying in his bond, he entreated of him to labour along with him for the fulfilment of his desire; earnestly indeed asking this of the whole Church (for the cities and Churches of Asia had welcomed the holy man through their bishops, their presbyters and deacons, all hastening to meet him, if by any means they might receive from him some spiritual gift), but above all the holy Polycarp, that by means of the wild beasts he, soon disappearing from this world, might be manifested before the face of Christ.

And these things he thus spake, and thus testified, extending his love to Christ, as one who was to secure heaven through his good confession, and, according to the earnestness of those who joined their prayers to his in regard to his approaching conflict, and to give a recompense to the Churches who came to meet him through their rulers, he sent letters of thanksgiving to them, which dropped spiritual grace, along with prayer and exhortation. Wherefore, seeing all men kindly affected towards him, and fearing lest the love of the brotherhood should hinder his zeal towards the Lord, while a fair door of suffering martyrdom was opened to him, he wrote to the Church of the Romans the epistle which is here subjoined.

Having, therefore, by means of this epistle, corrected, as he wished, those of the brethren at Rome who were

unwilling for his martyrdom, and setting sail from Smyrna (for Christophorus was pressed by the soldiers to hasten to the public spectacles in the mighty city, Rome, that, being given up to the wild beasts in the sight of the Roman people, he might attain to the crown for which he strove), he next landed at Troas. Then, going on from that place to Neapolis, he went on foot by Philippi through Macedonia, and on to that part of Epirus which is near Epidaumus ; and finding a ship in one of the seaports, he sailed over the Adriatic Sea, and entering from it on the Tyrrhene, he passed by the various islands and cities, until, when Puteoli came in sight, he was eager there to disembark, having a desire to tread in the footsteps of the Apostle Paul. But a violent wind arising did not suffer him to do so, the ship being driven rapidly forwards, and simply expressing his delight over the love of the brethren in that place, he sailed by. Wherefore continuing to enjoy fair winds, we were reluctantly hurried on in one day and a night, mourning over the coming departure from us of this righteous man.

But to him this happened just as he wished, since he was in haste as soon as possible to leave this world, that he might attain to the Lord whom he loved.

Sailing then into the Roman harbour, and the unhallowed sports being just about to close, the soldiers began to be annoyed at our slowness, but the Bishop rejoicingly yielded to their urgency. They pushed forth, therefore, from the place which is called Portus ; and the fame of all relating to the holy martyr being already spread abroad, we met the brethren full of fear

and joy ; rejoicing, indeed, because they were thought worthy to meet with Theophorus, but struck with fear, because so eminent a man was being led to death.

Now he enjoined some to keep silence, who, in their fervent zeal were saying that they would appease the people, so that they should not demand the destruction of this just one. He, being immediately aware of this through the Spirit, and having saluted them all, begged of them to show a true affection towards him, and having dwelt on this point at greater length than in his Epistle, and having persuaded them not to envy him hastening to the Lord, he then, after he had, with all the brethren kneeling beside him, entreated the Son of God in behalf of the Churches, that a stop might be put to the persecution, and that mutual love might continue among the brethren, was led with all haste into the amphitheatre. Then, being immediately thrown in, according to the command of Cæsar, given some time ago, the public spectacles being just about to close (for it was a solemn day, as they deemed it, being that which is called the thirteenth in the Roman tongue, on which the people were wont to assemble in more than ordinary numbers), he was thus cast to the wild beasts, close beside the (heathen) temple, that so by them the desire of the holy martyr, Ignatius, should be fulfilled according to that which is written, "The desire of the righteous is acceptable"—Proverbs x. 24—to the effect that he might not be troublesome to any of the brethren by the gathering of his remains, even as he had in his Epistle expressed a wish beforehand that so his end might be. For only the harder portions of his holy

remains were left, which were conveyed to Antioch, and wrapped in linen, as an inestimable treasure, left to the holy Church by the grace which was in the martyr.

Now these things took place on the 13th day before the Kalends of January, that is, on the 20th December, Sura and Senecio being then the consuls of the Romans for the second time.

Having ourselves been eye-witnesses of these things, and having spent the whole night in tears within the house, and having entreated the Lord, with bended knees and much prayer, that He would give us weak men full assurance respecting the things which were done, it came to pass on our falling into a brief slumber, that some of us saw the blessed Ignatius suddenly standing by us and embracing us, while others beheld him again praying for us, and others still saw him dropping with sweat, as if he had just come from his great labour and standing by the Lord. When, therefore, we had with great joy witnessed these things, and compared our several visions together, we sang praise to God the giver of all good things, and expressed our sense of the happiness of the Holy Martyr; and now we have made known to you both the day and the time when these things happened, that assembling ourselves together, according to the time of his martyrdom, we may have fellowship with the champion and noble martyr of Christ who trod underfoot the devil, and perfected the course which, out of love to Christ, he had desired in Christ Jesus our Lord; by whom and with whom, be glory and power to the Father, with the Holy Spirit, for evermore! Amen.

EXTRACTS FROM THE EPISTLES OF ST.
IGNATIUS ACCORDING TO THE
GREEK VERSIONS.

EPISTLE TO THE EPHESIANS.

Ignatius, who is also called Theophorus, to the Church which is at Ephesus, in Asia, deservedly most happy, being blessed in the greatness and fulness of God the Father, and predestinated before the beginning of time that it should be always for an enduring and unchangeable glory, being united and elected through the true passion, by the will of God the Father and of our Lord Jesus Christ our Saviour; abundant happiness through Jesus Christ and His undefiled grace.

I have become acquainted with your name, much beloved in God, which ye have acquired by the habit of righteousness, according to the faith and love in Christ Jesus our Saviour. Being the followers of God, and stirring up yourselves by the blood of Christ, you have perfectly accomplished the work which was beseeming to you. For, on hearing that I came from Syria for the sake of Christ, our common hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him "who gave Himself for us, an offering and a sacrifice to God," ye were diligent to come and see me. I have therefore received your whole multitude in the name of God, through Onesimus, a man unspeakably beloved, and who is your bishop, whom I pray

you by Jesus Christ to love, and that you would all seek to be like him. Blessed be God, who has granted to you, being worthy, to obtain such an excellent bishop.

I do not issue orders to you, as if I were some great person. For though I am bound for His name, I am not yet perfect in Jesus Christ.

For now I begin to be a disciple, and I speak to you as my fellow-servants. But inasmuch as love does not permit me to be silent in regard to you, I have taken upon me to exhort you, that ye would run together in accordance with the will of God. Even Jesus Christ does all things according to the will of the Father, as He Himself declares, "I do always those things that please Him." Wherefore it behoves us also to live according to the will of God in Christ, and to imitate Him as Paul did. For, says he, "Be ye followers of me, even as I also am of Christ."

Wherefore, it is fitting that ye also should run together in accordance with the will of the bishop, who by God's appointment rules over you. Which thing ye indeed of yourselves do, being instructed by the Spirit.

For your justly renowned presbytery, being worthy of God, is fitted as exactly to the bishop, as the strings are to the harp. Thus being joined together in concord and harmonious love, of which Jesus Christ is the Captain and Guardian, do ye man by man become but one choir, so that agreeing together in concord, and obtaining a perfect unity with God, ye may indeed be one in harmonious feeling with God the Father and His beloved Son Jesus Christ our Lord. For, says He, "Grant unto them, Holy Father, that as I and Thou

are one, they also may be one in us." It is therefore profitable that you, being joined together with God in an unblamable unity, should be the followers of the example of Christ, of whom also ye are members.

I have heard of some who have passed on from this to you, having false doctrine, to whom ye did not allow entrance to sow their tares, but stopped your ears, that ye might not receive those things which were sown by them, as being stones of the temple of the Father prepared for the building of God the Father, and drawn up on high by the instrument of Jesus Christ, which is the cross, making use of the Holy Spirit as a rope, while your faith was the means by which you ascended, and your love the way which led up to God. Ye therefore, as well as all your fellow-travellers, are God-bearers, Temple-bearers, Christ-bearers, bearers of holiness, adorned in all respects with the commandments of Jesus Christ, in whom also I exult that I have been thought worthy, by means of this epistle, to converse and rejoice with you, because, with respect to the other life, ye love nothing but God only.

And pray ye without ceasing in behalf of other men. For there is in them hope of repentance, that they may attain unto God. See then that they be instructed by your works, if in no other way.

It is better for a man to be silent and be a Christian, than to talk and not to be one. It is good to teach, if he who speaks also acts.

Do not err, my beloved brethren. Those that corrupt families shall not inherit the kingdom of God.

If, then, those who do this as respects the flesh have

suffered death, how much more shall this be the case with any one who corrupts by wicked doctrine the faith of God, for which Jesus Christ was crucified! Such an one becoming defiled, shall go away into everlasting fire, and so shall every one that hearkens unto him.

Take heed often to come together to give thanks to God, and show forth His praise. For when ye assemble frequently in the same place, the powers of Satan are destroyed, and the destruction which he aims at is prevented by the unity of your faith.

Remember me, as Jesus Christ also remembered you. Farewell in God the Father, and in Jesus Christ, our common hope.

THE EPISTLE OF ST. IGNATIUS TO THE ROMANS.

Ignatius, who is also called Theophorus, to the Church which has obtained mercy, through the Majesty of the Most High God the Father, and of Jesus Christ, His only begotten Son—the Church which is sanctified by the will of God—the Church which presides in the region of the Romans, which is worthy of God, worthy of honour, worthy of the highest happiness—deemed most holy, is named from Christ and from the Father, and is possessed of the Spirit, which I salute in the name of Almighty God, and of Jesus Christ, His Son.

Abundance of happiness unblamable in God, even the Father and Jesus Christ our Lord.

Through prayer to God I have obtained the privilege of seeing your most worthy faces, which I much desired to do ; for I hope as a prisoner in Christ Jesus to salute you, if, indeed, it be the will of God, that I be thought worthy of attaining unto the end. For I am afraid of your love, lest it should do me an injury. It is easy for you to accomplish what you please, but it is difficult for me to attain to God if ye spare me. For if ye are silent concerning me, I shall become God's, but if you show your love to my flesh, I shall again have to run my race. Pray then, do not seek to confer any greater favour on me than that I be sacrificed to God while the altar is still prepared ; that being gathered together in love, ye may sing praise to the Father, through Christ Jesus, that God has deemed me, the Bishop of Syria, worthy to be found and sent for from the East unto the West. It is good to set from the world unto God, that I may rise again to Him.

Only request in my behalf both inward and outward strength, that I may not only speak, but will ; and that I may not merely be called a Christian, but really be found to be one.

Christianity is not a thing of silence only, but also of manifest greatness. I write to the Churches and impress on them all, that I shall willingly die for God, unless ye hinder me. I am the wheat of God, and let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may leave

nothing of my body ; so that, when I have fallen asleep, I may be no trouble to any one. When I suffer, I shall be the freed-man of Jesus, and shall rise again emancipated in Him. And now, being a prisoner, I learn not to desire anything worldly or vain.

From Syria even unto Rome, I fight with beasts both by land and sea, both by night and day, being bound to ten leopards—I mean a band of soldiers—who, even when they receive benefits, show themselves all the worse.

But I am the more instructed by their injuries, “ yet I am not hereby justified.”

Now I begin to be a disciple, and have no desire after anything visible or invisible, that I may attain to Jesus Christ. Let fire and the cross ; let the crowds of wild beasts ; let breakings, tearings, and separation of bones ; let cutting off of members ; let bruising to pieces of the whole body ; and let the very torment of the devil come upon me, only let me attain to Jesus Christ.

All the pleasures of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die in behalf of Jesus Christ, than to reign over all the ends of the earth. “ For, what shall a man be profited, if he gain the whole world, but lose his own soul ? ” Permit me to be an imitator of the passion of Christ, my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, knowing how I am straitened.

Though I am alive while I write to you, yet I am eager to die, for my love has been crucified, and there is no fire in me for another love ; but there is living

water springing up within me, and which says to me inwardly, "Come to the Father." I have no delight in corruptible food nor in the pleasures of this life. I desire the bread of God,—the heavenly bread—the bread of life—which is the flesh of Jesus Christ, the Son of God, and I desire the drink, namely, His blood, which is incorruptible love and eternal life.

Remember in your prayers the Church in Syria, which, instead of me, has now for its shepherd the Lord, who says, "I am the Good Shepherd."

My spirit saluteth you, and the love of the Churches, which have received me in the name of Jesus Christ. For even those Churches which were not near to me in the way have gone before me city by city.

Now I write these things to you from Smyrna by the Ephesians, who are deservedly most happy.

There is also with me, along with many others, Crocus, one dearly beloved by me. As to those who have gone before me from Syria to Rome for the glory of God, I believe that you are acquainted with them; to whom do ye make known that I am at hand.

I have written these things unto you on the day before the ninth of the Kalends of September.

Fare ye well to the end, in the patience of Jesus Christ. Amen.

THE EPISTLE OF IGNATIUS TO POLYCARP.

Ignatius, who is called Theophorus, to Polycarp, Bishop of the Church of the Smyrnaeans; or rather who has, as his own Bishop, God the Father and the Lord Jesus Christ:—abundance of happiness.

Having obtained good proof that my mind is fixed in God as upon an immovable rock, I give glory that I have been thought worthy to behold thy blameless face, which may I ever enjoy in God. I entreat thee by the grace with which thou art clothed, to press forward in the course, and to exhort all that they may be saved.

Have a regard to preserve unity, than which nothing is better. Bear with all, even as the Lord does with thee. Give thyself to prayer without ceasing. Implore additional understanding to what thou already hast. Be watchful, possessing a sleepless spirit. Speak to every man separately, as God enables thee. Bear the infirmities of all, as being a perfect athlete, even as does the Lord of all. For “He Himself took our infirmities and bare our sicknesses.”

Where the labour is great the gain is all the more.

If thou lovest the good disciples, no thanks are due to thee on that account; but rather seek by meekness to subdue the more troublesome.

Every kind of wound is not healed with the same plaster. Mitigate violent attacks by gentle applications. Be in all things “wise as a serpent and harmless as a dove.”

The times call upon thee to pray. For as the wind

aids the pilot of a ship, and as havens are advantageous for safety to a tempest-tossed vessel, so is also prayer to thee, in order that thou mayest attain to God. Be sober as an athlete of God, the prize set before thee is immortality and eternal life, of which thou art also persuaded.

Let not those who seem worthy of credit, but teach strange doctrines, fill thee with apprehension. Stand firm, as an anvil which is beaten. It is the part of a noble athlete to be wounded and yet to conquer.

Add more and more to thy diligence, run thy race with increasing energy. Weigh carefully the times. Look for Christ, the Son of God, who is above all time, eternal and invisible, yet who became visible for our sakes; impalpable and impassable, yet who became passable on our account, and who in every kind of way suffered for our sakes.

Let not widows be neglected. Be thou, after the Lord, their protector and friend. Let nothing be done without thy consent; neither do thou anything without the approval of God, which indeed thou doest not.

Let your assembling together be of frequent occurrence, seek after all by name.

Do not despise either male or female slaves, yet neither let them be puffed up with conceit, but rather let them submit themselves the more, for the glory of God, that they may obtain from God a better liberty.

Let them not wish to be set free at the public expense, that they be not found slaves to their own desires.

Speak to my sisters, that they love in the Lord, and

be satisfied with their husbands, both in the flesh and spirit.

In like manner also exhort my brethren, in the name of Jesus Christ, that they love their wives even as the Lord the Church.

[As this epistle, though sent to the Bishop, was meant to be read to the people, Ignatius here addresses them.]

Give ye heed to the Bishop, that God also may give heed to you.

Labour together with one another, strive in company together, run together, suffer together. Please ye Him under Whom ye fight, and from Whom ye shall receive your wages. Let none of you be found a deserter. Let your baptism endure as your arms, your faith as your helmet, your love as your spear, your patience as a complete panoply. Let your works be the charge assigned to you that ye may receive a worthy recompence. Be long suffering with one another in meekness and God shall be so with you. May I have joy of you for ever.

It is fitting, O Polycarp, most blessed in God, to assemble a very solemn council, and to elect one whom you greatly love and know to be a man of activity, who may be designated the Messenger of God: and to bestow on him this honour that he may go into Syria, and glorify your ever-active love to the praise of Christ. A Christian has not power over himself, but must always be ready for the service of God.

I salute him who shall be deemed worthy to go from you into Syria. Grace shall be with him for ever, and with Polycarp that sends him.

I salute all by name, and in particular the wife of Epitropus, with all her house and children. I salute Attalus, my beloved. I pray for your happiness for ever in our God, Jesus Christ, by whom continue ye in the unity and under the protection of God.

I salute Alce, my dearly beloved. Amen. Fare ye well in the Lord.

[There are other epistles in the Greek versions to the Churches at Magnesia, Tralles, Smyrna, and Philadelphia, in Asia Minor, but extracts from them also would make this publication too long.]

CHAPTER III.

St. Polycarp, Bishop of Smyrna.

St. Polycarp, Bishop of Smyrna—Memoir—Notices of St. John, St. Irenæus, Anicetus, Bishop of Rome—Martyrdom of St. Polycarp—Epistle to the Philippians—Duties of the Ministry.

POLYCARP was one of the disciples of St. John the Apostle, and Eusebius says “he received the Episcopate of the Church at Smyrna at the hands of the eye-witnesses and servants of the Lord,” and some suppose that he must have been the Angel of the Church at Smyrna to whom St. John addresses his message in the Revelations. He was put to death during the persecution which took place in the reign of the Emperor Marcus Antoninus, and a most interesting account is given of his martyrdom in an epistle from Smyrna to the Church at Philomelium, a town in Phrygia, which will, therefore, be given according to the original words. Such a death is to us an eloquent witness of what the whole life of St. Polycarp must have been, and that he was not unworthy of the great privilege of being a disciple of the Apostle whom Jesus loved, and this is corroborated by the few details of his life and character given us by the pen of St. Irenæus.

Writing to his friend Florinus on the heretical doctrines which were already creeping into the Church, Irenæus says:—"These doctrines were never delivered to thee by the presbyters before us, those who also were the immediate disciples of the Apostles. For I saw thee when I was yet a boy in the Lower Asia with Polycarp. I remember the events of those times much better than those of more recent occurrence. As the studies of our youth, growing with our minds, unite with them so firmly, that I can tell also the very place where the blessed Polycarp was accustomed to sit and discourse ; and also his entrances, his walks, the complexion of his life, the form of his body, and his conversations with the people, and his familiar intercourse with John as he was accustomed to tell, as also his familiarity with those that had seen the Lord. How also he used to relate their discourses, and what things he had heard from them concerning the Lord ; also concerning His miracles, His doctrines ; all these were told by Polycarp in consistency with the Holy Scriptures, as he had received them from the eye-witnesses of the doctrine of salvation. These things, by the mercy of God and the opportunity then afforded me, I attentively heard, noting down not on paper, but in my heart, and these same facts I am always in the habit, by the grace of God, to recall faithfully to mind. And I can bear witness in the sight of God that if that blessed and apostolic presbyter had heard any such things as this he would have exclaimed, and stopped his ears, and according to his custom would have said, 'O good God, unto what times hast Thou reserved me, that I should tolerate

these things!' He would have fled from the place in which he had sat or stood hearing doctrines like these." And elsewhere Irenæus adds—"This same Polycarp, when meeting Marcion (a man of evil life and corrupt doctrine), who said, 'Acknowledge us,' Polycarp replied, 'I acknowledge the first-born of Satan.' And there are those still living who heard Polycarp relate that John the disciple of the Lord went into a bath at Ephesus, and seeing Cerinthus within, ran out without bathing, and exclaimed, 'Let us flee lest the bath should fall in as long as Cerinthus, that enemy of truth, is within.'" Such caution did the Apostles and their disciples use, so as not to have any communion even in word with any of those that thus mutilated the truth according to the declaration of Paul—"An heretical man, after the first and second admonition, avoid, knowing that such a one is perverse, and that he sins, bringing condemnation upon himself."

A few years before the death of Polycarp he went to Rome to confer with Bishop Anicetus regarding the most fitting day for keeping the festival of Easter, and also about other matters, and in the Church Anicetus always yielded the precedence to Polycarp out of respect to his great age and experience.

St. Irenæus tells us that Polycarp wrote several epistles to the Churches in the neighbourhood of Smyrna, but one only to the Church at Philippi is extant, from which some extracts will be given, and may his example and his advice be of use in this, perhaps the last age of the Church, when the scepticism and the heresies which began in the first century are still more

rife, and, alas, also a latitudinarianism regarding them prevails, which does not seem to have had its counterpart in those early days.

THE ENCYCLICAL EPISTLE OF THE CHURCH AT SMYRNA CONCERNING THE MARTYR- DOM OF THE HOLY POLYCARP.

The Church of God which sojourns at Smyrna to the Church of God sojourning in Philomelium, and to all the congregations of the Holy and Catholic Church in every place; mercy, peace, and love from God the Father and our Lord Jesus Christ be multiplied.

We have written to you, brethren, as to what relates to the martyrs, and especially to the blessed Polycarp, who put an end to the persecution, having as it were set a seal upon it by his martyrdom, for almost all the events that happened previously took place that the Lord might show us from above a martyrdom becoming the Gospel. For he waited to be delivered up, even as the Lord had done, that we also might become his followers, while we look not merely at what concerns ourselves, but have regard also to our neighbours. For it is the part of a true and well-founded love, not only to wish one's self to be saved, but also all the brethren.

All the martyrdoms then were blessed and noble which took place according to the will of God; for it becomes us who profess greater piety than others to ascribe the authority over all things to God. And truly

who can fail to admire their nobleness of mind, and their patience, with that love towards their Lord which they displayed, who when they were so torn with scourges that the frames of their bodies, even to the very inward veins and arteries, were laid open, still patiently endured, while even those that stood by pitied and bewailed them. But they reached such a pitch of magnanimity, that not one of them let a sigh or a groan escape them, thus proving to us all that these holy martyrs of Christ, at the very time when they suffered such torments, were absent from the body, or rather, that the Lord then stood by them, and communed with them ; and, looking to the grace of Christ, they despised all the torments of this world, redeeming themselves from eternal punishment by the suffering of a single hour. For this reason the fire of their savage executioners appeared cool to them ; for they kept before their view escape from that fire which is eternal and never shall be quenched, and looked forward with the eyes of the heart to those good things which are laid up for such as endure : things which “ear hath not heard, nor eye seen, neither have entered into the heart of man,” but were revealed by the Lord to them, inasmuch as they were no longer men, but had already become angels. And, in like manner those who were condemned to the wild beasts endured dreadful tortures, being stretched out on beds full of spikes, and subjected to various other kinds of torments, in order that, if it were possible, the tyrant might, by their lingering tortures, lead them to a denial of Christ. For the Devil did indeed invent many things against them ;

but thanks be to God he could not prevail over all, for the most noble Germanicus strengthened the timidity of others by his own patience, and fought heroically with the wild beasts; for, when the pro-consul sought to persuade him, and urged him to take pity on his age, he attracted the wild beast towards himself, and provoked it, being desirous to escape all the more quickly from an unrighteous and impious world. But upon this the whole multitude, marvelling at the nobility of mind displayed by the devout and godly race of Christians, cried out, "Away with the atheists; let Polycarp be sought out!"

Now one named Quintus, a Phrygian, who was but lately come from Phrygia, when he saw the wild beasts became afraid. This was the man who forced himself and some others to come forward voluntarily. Him the pro-consul, after many entreaties, persuaded to swear and to offer sacrifice. Wherefore brethren, we do not recommend those who give themselves up, seeing the Gospel does not teach us so to do.

But the most admirable Polycarp, when he first heard that he was sought for, was in no measure disturbed, but resolved to continue in the city. However, in deference to the wish of many, he was persuaded to leave it. He departed, therefore, to a country-house, not far distant from the city. There he stayed with a few friends, engaged in nothing else night and day than praying for all men and for the Churches throughout the world, according to his usual custom. And while he was praying a vision presented itself to him three days before he was taken, and behold the pillow

under his head seemed to him on fire. Upon this, turning to those who were with him, he said to them, prophetically, "I must be burnt alive." And when those who sought for him were at hand he departed to another dwelling, whither his pursuers immediately came after him. And when they found him not, they seized upon two youths, one of whom, being subjected to torture, confessed. It was thus impossible that he should continue hid, since those that betrayed him were of his own household. The Irenarch, by name Herod, then hastened to bring him into the stadium, that he might fulfil his special lot, being made a partaker of Christ, and that they who betrayed him might undergo the punishment of Judas himself.

His pursuers then, along with horsemen, and taking the youths with them, went forth at supper time on the day of the preparation, with their usual weapons, as if going out against a robber. And being come about evening, they found him lying down in the upper room of a certain little house, from which he might have escaped into another place; but he refused, saying, "The will of God be done." So when he heard that they were come, he went down and spake with them. And as those that were present marvelled at his age and constancy, some of them said, "Was so much effort made to capture such a venerable man?" Immediately then, in that very hour, he ordered that something to eat and drink should be set before them, as much, indeed, as they cared for, while he besought them to allow him an hour to pray without disturbance. And on their giving him leave he stood and prayed,

being full of the grace of God, so that he could not cease for two full hours, to the astonishment of them that heard him, insomuch that many began to repent that they had come forth against so godly and venerable a man. Now as soon as he had ceased praying, having made mention of all that had at any time come in contact with him both small and great, illustrious and obscure, as well as the whole Catholic Church throughout the world, the time of his departure having arrived, they set him upon an ass and conducted him into the city, the day being that of the great Sabbath. And the Irenarch, Herod, accompanied by his father, Nicetes, met him, and taking him up into their chariot they seated themselves beside him, and endeavoured to persuade him, saying, "What harm is there in saying 'Lord Cæsar,' and in sacrificing with the other ceremonies observed on such occasions, and so make sure of safety?" But at first he gave them no answer, and when they continued to urge him he said, "I shall not do as you advise me." So they, having no hope of persuading him, began to speak bitter words unto him and cast him with violence out of the chariot, insomuch that in getting down from the carriage he dislocated his leg. But without being disturbed, and as if suffering nothing, he went eagerly forward with all haste, and was conducted to the stadium, where the tumult was so great that there was no possibility of being heard.

Now, as Polycarp was entering into the stadium there came to him a voice from heaven, saying, "Be strong, and show thyself a man, O Polycarp." No one saw who it was that spoke to him; but those of our

brethren who were present heard the voice. And, as he was brought forward, the tumult became great when they heard that Polycarp was taken. And when he came near, the proconsul asked him whether he was Polycarp. On his confessing that he was, the proconsul sought to persuade him to deny Christ, saying, "Have respect to thy old age," and other similar things, according to their custom, such as "Swear by the fortune of Cæsar, repent and say, Away with the atheists." (The heathen called those who did not believe in their gods, atheists.) But Polycarp, gazing with a stern countenance on all the multitude of the wicked heathen then in the stadium, and waving his hand towards them, while with groans he looked up to heaven, said, "Away with the atheists." Then the proconsul urging him, and saying, "Swear, and I will set thee at liberty—reproach Christ," Polycarp declared, "Eighty and six years have I served Him, and He never did me any injury; how then can I blaspheme my King and my Saviour?" And when the proconsul yet again pressed him, and said, "Swear by the fortune of Cæsar," he answered, "Since thou art vainly urgent that, as thou sayest, I should swear by the fortune of Cæsar, and pretendest not to know who and what I am, hear me declare with boldness, 'I am a Christian,' and if you wish to learn what the doctrines of Christianity are, appoint me a day, and thou shalt hear them." The proconsul replied, "Persuade the people." But Polycarp said, "To thee I have thought it right to offer an account, for we are taught to give all due honour to the powers and authorities which are ordained of God.

But as for these, I do not deem them worthy of receiving any account from me." The proconsul then said to him, "I have wild beasts at hand; to these will I cast thee, except thou repent." But Polycarp said, "Thou threatenest me with fire, which burneth for an hour, and, after a little, is extinguished, but art ignorant of the fire of the coming judgment and of eternal punishment reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt."

While he spake these and many other like things, he was filled with confidence and joy, and his countenance was full of grace, so that, not merely did it not fall as if troubled by the things said to him, but, on the contrary, the proconsul was astonished, and sent his herald to proclaim in the midst of the stadium thrice, "Polycarp has confessed that he is a Christian." This proclamation having been made by the herald, the whole multitude, both of the heathen and Jews who dwelt at Smyrna, cried out with uncontrollable fury, and in a loud voice, "This is the teacher of Asia, the father of the Christians, and the overthower of our gods; he who has been teaching many not to sacrifice, or to worship the gods." Speaking thus, they cried out, and besought Philip the Asiarch (the superintendent of the games) to let loose a lion upon Polycarp. But Philip answered that it was not lawful for him to do so, seeing the shows of wild beasts were already finished. Then it seemed good to them to cry out with one consent that Polycarp should be burnt alive. For thus it behoved the vision which was revealed to him in regard to his pillow to be fulfilled, when, seeing it on fire as he was praying, he

turned about and said prophetically to the faithful that were with him, "I must be burnt alive."

This, then, was carried into effect with greater speed than it was spoken, the multitudes immediately gathering together wood and fagots out of the shops and baths; the Jews especially, according to custom, eagerly assisting them in it. And when the funeral pile was ready, Polycarp, laying aside all his garments, and loosening his girdle, sought also to take off his sandals —a thing he was not accustomed to do, inasmuch as every one of the faithful was always eager who should first touch his skin. For, on account of his holy life, he was, even before his martyrdom, adorned with every kind of good.

Immediately, then, they surrounded him with those substances which had been prepared for the funeral pile. But when they were about also to fix him with nails, he said, "Leave me as I am; for He that giveth me strength to endure the fire, will also enable me, without your securing me by nails, to remain without moving in the pile."

They did not nail him then, but simply bound him. And he, placing his hands behind him, and being bound like a distinguished ram out of a great flock for sacrifice and prepared to be an acceptable burnt offering unto God, looked up to heaven and said, "O Lord God Almighty, the Father of Thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of Thee, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before Thee, I give Thee thanks that Thou hast

counted me worthy of this day and this hour, that I should have a part in the number of Thy Martyrs, in the cup of Thy Christ, to the resurrection of eternal life, both of soul and body, through the incorruption imparted by the Holy Ghost; among whom may I be accepted this day before Thee as a fat and acceptable sacrifice, according as Thou, the ever truthful God, hast fore-ordained, hast revealed beforehand unto me, and hast now fulfilled. Wherefore also I praise Thee for all things, I bless Thee, I glorify Thee, along with the everlasting and heavenly Jesus Christ, Thy beloved Son, with whom, to Thee, and the Holy Ghost, be glory both now and to all coming ages. Amen."

When he had pronounced this "Amen," and so finished his prayer, those who were appointed for the purpose kindled the fire. And as the flame blazed forth in great fury, we to whom it was given to witness it, beheld a great miracle, and have been preserved that we might report to others what then took place. For the fire, shaping itself into the form of an arch, like the sail of a ship when filled with the wind, encompassed as by a circle the body of the martyr. And he appeared within not like flesh which is burnt, but as bread that is baked, or as gold and silver glowing in a furnace. Moreover we perceived such a sweet odour, as if frankincense or some such precious spices had been smoking there.

At length, when those wicked men perceived that his body could not be consumed by the fire, they commanded an executioner to go near and pierce him through with a dagger. And on his doing this, there

came forth a dove, and a great quantity of blood, so that the fire was extinguished.

(Eusebius omits all mention of the dove, and many have thought it must be a mistake in the original text, and that it should read "ep' aristerà" on the left hand side, not "Peristerà," a dove.)

And all the people wondered that there should be such a difference between the unbelievers and the elect, of whom this most admirable Polycarp was one, having in our own times been an apostolic and prophetic teacher, and bishop of the Catholic Church which is in Smyrna. For every word that went out of his mouth either has been or shall yet be accomplished.

But when the adversary of the race of the righteous, the envious, malicious and wicked one, perceived the greatness of his martyrdom, and the blameless life he had led from the beginning, and how he was now crowned with the wreath of immortality, having beyond dispute received his reward, he did his utmost that not the least memorial of him should be taken away by us although many desired to do this, and to become possessors of his holy flesh. For this end he suggested it to Nicetes, the father of Herod and brother of Alce, to go and intreat the governor not to give up his body to be buried, "lest," said he, "forsaking Him that was crucified, they begin to worship this one." This he said at the suggestion and urgent persuasion of the Jews, who also watched us as we sought to take him out of the fire, being ignorant of this, that it is neither possible for us ever to forsake Christ, Who suffered for the salvation of such as shall be saved throughout the

whole world, nor to worship any other ; for Him indeed, being the Son of God, we adore ; but the martyrs, as disciples and followers of the Lord, we worthily love on account of their unsurpassed affection towards their own King and Master, of Whom may we also be made fellow partakers and disciples.

The Centurion then, seeing the strife excited by the Jews, placed the body in the midst of the fire and consumed it. Accordingly, we afterwards took up his bones, as being more precious than the most excellent jewels, and more purified than gold, and deposited them in a fitting place, whither being gathered together as opportunity is allowed us, with joy and rejoicing, the Lord shall grant us to celebrate the birthday of his martyrdom, both in memory of those who have already finished their course, and for the exercising and preparation of those yet to walk in their steps.

This, then, is the account of the blessed Polycarp, who being the twelfth that was martyred in Smyrna, reckoning those also of Philadelphia, yet occupies a place of his own in the memory of all men, insomuch that he is everywhere spoken of by the heathen themselves. He was not merely an illustrious teacher, but also a pre-eminent martyr, whose martyrdom all desire to imitate as having been altogether consistent with the Gospel of Christ. For having, through patience, overcome the unjust governor, and thus acquired the crown of immortality, he now, with the Apostles and all the righteous, rejoicingly glorifies God, even the Father, and blesses our Lord Jesus Christ, the Saviour of our souls, the Governor of our bodies, and

the Shepherd of the Catholic Church throughout the world.

Since, then, ye requested that we would at large make you acquainted with what really took place, we have for the present sent you this summary account through our Brother Marcus. When, therefore, ye have yourselves read this epistle, be pleased to send it to the brethren at greater distance, that they also may glorify the Lord, who makes such choice of His own servants. To Him who is able to bring us all by his grace and goodness unto His everlasting kingdom, through His only begotten Son, Jesus Christ, to Him be glory, and honour, and power, and majesty for ever. Amen.

Salute all the saints. They that are with us salute you, and Evarestus, who wrote this epistle, with all his house.

THE EPISTLE OF ST. POLYCARP,
BISHOP OF SMYRNA AND HOLY MARTYR,
TO THE PHILIPPIANS.

Polycarp, and the presbyters with him, to the Church of God sojourning at Philippi: Mercy to you, and peace from God Almighty, and from the Lord Jesus Christ, our Saviour, be multiplied.

I have greatly rejoiced with you in our Lord Jesus Christ, because ye have followed the example of true love, and have accompanied, as became you, those who were bound in chains, the fitting ornaments of saints, and which are indeed the diadems of the true elect of

God and our Lord ; and because the strong root of your faith, spoken of in days long gone by, endureth even until now, and bringeth forth fruit to our Lord Jesus Christ, who for our sins suffered even unto death, but “ whom God raised from the dead, having loosed the bands of the grave.” “ In whom, though now ye see Him not, yet ye believe, and, believing, rejoice with joy unspeakable and full of glory ; ” into which joy many desire to come.

“ Wherefore, girding up your loins,” serve the Lord in fear and truth, as those who have forsaken the vain, empty talk and error of the multitude, and “ believed in Him who raised up our Lord Jesus Christ from the dead, and gave Him glory,” and a throne at His right hand. To Him all things in heaven and earth are subject. Him every spirit serves. He comes as the Judge of the living and the dead. His blood will God require of those who do not believe in Him. But He who raised Him up from the dead will raise up us also if we do His will, and walk in His commandments, and love what He loved, keeping ourselves from all unrighteousness, covetousness, love of money, evil speaking, false witness, “ not rendering evil for evil, or railing for railing,” or blow for blow, or cursing for cursing, but being mindful of what the Lord said in His teaching, “ Judge not that ye be not judged, forgive and it shall be forgiven unto you,” &c.

These things, brethren, I write unto you, not because I take anything upon myself, but because ye have invited me to do so. For neither I nor any other such one can come up to the wisdom of the blessed and

glorious Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you he wrote you a letter, which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, which, being followed by hope and preceded by love towards God, and Christ, and our neighbour, "is the mother of us all." For if any one be inwardly possessed of these graces, he hath fulfilled the command of righteousness, since he that hath love is far from all sin.

But "the love of money is the root of all evils," and knowing that as we brought nothing into the world, so we can carry nothing out, let us arm ourselves with the armour of righteousness, and let us teach first of all ourselves to walk in the commandments of the Lord. Let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor, but always "providing for that which is becoming in the sight of God and men," abstaining from all wrath, respect of persons, and unjust judgment, keeping far off from all covetousness, not quickly crediting evil against any one, not severe in judgment as knowing that we are all under a debt of sin.

In like manner should the deacons be blameless before the face of God's righteousness, as being the servants of God and Christ and not of men. Teach your wives to walk in the faith given to them, and in love and purity tenderly loving their own husbands in all truth, and loving all equally in all chastity, and to train up their

children in the knowledge and fear of God. Teach the widows to be discreet as respects the faith of the Lord, praying continually for all, being far from all slandering, evil speaking, false witnessing, love of money, and every kind of evil ; knowing that they are the altars of God, that He clearly perceives all things, and that nothing is hid from Him, neither reasonings nor reflections, nor any one of the secret things of the heart.

Let the young men also be blameless in all things, being especially careful to preserve purity, and keeping themselves in as with a bridle from every kind of evil. The virgins also must walk in a blameless and pure conscience.

Let us be zealous in the pursuit of that which is good, keeping ourselves from causes of offence, from false brethren, and from those who in hypocrisy bear the name of the Lord, and draw away vain men into error. “ For whosoever does not confess that Jesus Christ has come in the flesh, is Antichrist ; ” and whosoever does not confess the testimony of the Cross, is of the devil ; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the firstborn of Satan.

Wherefore, forsaking the vanity of many, and their false doctrines, let us return to the word which has been handed down to us from the beginning ; “ watching unto prayer,” and persevering in fasting ; beseeching in our supplications the all-seeing God “ not to lead us into temptation,” but as the Lord has said, “ The spirit truly is willing, but the flesh is weak.”

Be all of you subject one to another, “ having your

conduct blameless among the Gentiles," that ye may both receive praise for your good works, and the Lord may not be blasphemed through you. But woe to him by whom the name of the Lord is blasphemed.

I am greatly grieved for Valens, who was once a presbyter among you, because he so little understands the place that was given him. I exhort you therefore that ye abstain from covetousness, and that ye be chaste and truthful ; for if a man cannot govern himself in such matters, how shall he enjoin them on others ? But I have neither seen nor heard of any such thing among you, in the midst of whom the blessed Paul laboured, and who are commended in the beginning of his epistle ; for he boasts of you in all those Churches which alone then knew the Lord ; but we had not yet known Him. I am deeply grieved, therefore, brethren for him (Valens) and his wife, to whom may the Lord grant true repentance ! And be ye then moderate in regard to this matter, and "do not count such as enemies," but call them back as suffering and straying members, that ye may save your whole body. May the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, longsuffering, forbearance and purity ; and may He bestow on you a lot and portion among His saints, and on us with you, and on all that are under heaven, who shall believe in our Lord Jesus Christ, and in His Father, who " raised Him from the dead." Pray for all the saints. Pray also for kings and potentates and princes, and for those that persecute and hate you, and

for the enemies of the cross, that your fruit may be manifest to all, and that ye may be perfect in Him.

Both you and Ignatius wrote to me that if any one went into Syria he should carry your letter with him, which request I will attend to if I find a fitting opportunity, either personally or through some other acting for me, that your desire may be fulfilled. The epistles of Ignatius written by him to us and all the rest which we have by us we have sent to you as you requested. They are subjoined to this epistle, and by them ye may be greatly profited, for they treat of faith and patience, and all things that tend to edification in our Lord.

Any more certain information you may have obtained respecting both Ignatius himself and those that were with him have the goodness to make known to us.

These things I have written to you by Crescens, whom up to the present time I have recommended unto you and do now recommend. For he has acted blamelessly among us and, I believe, also among you. Moreover, ye will hold his sister in esteem when she comes to you. Be ye safe in the Lord Jesus Christ. Grace be with you all. Amen.

CHAPTER IV.

St. Justin Martyr.

St. Justin Martyr—Conversion—Manner of Life—Martyrdom—Notice of Crescens—Marcus Aurelius—Apology of St. Justin Martyr—Description of Christian Service—Holiness of Life—Future Punishment—Baptism—Fasting—Holy Eucharist—Sunday—Liturgy of St. James—Account of St. James' Martyrdom.

JUSTIN MARTYR was born in the beginning of the second century after Christ, at the ancient city of Sychem, in Samaria—called, however, at that time, Neapolis, by the Romans, and its name has since been changed to Nablous.

Justin's father was a Gentile, a heathen, and he is supposed to have been a Greek. We know nothing further of him, but that he must have been in affluent circumstances, and that he was a man of learning, for he provided his son with a philosophical education, and afterwards sent him to travel, and to prosecute his studies at Alexandria, justly famed for some centuries, both before and after Christ, for its schools of philosophy.

Justin first studied in the schools of the Stoics,¹ but he found that he could learn nothing from them of the nature of God, and his master informed him that this

¹ The word Stoic is taken from the Greek “Stoa,” a portico, in which the fathers of this philosophy first held their meetings.

was a knowledge by no means necessary. This knowledge was, however, that after which Justin yearned, and he found nothing to satisfy his longings for something higher than any mere human agency could supply in the Stoical philosophy. In despair, therefore, he left the Stoics.

The Stoics thought that human nature, unaided, could attain to perfection. To live according to nature was their chief principle, and they inculcated that the truly wise man is sufficient in himself, and that indifference to either pleasure or pain should be his aim.

Justin next betook himself to the Peripatetics,¹ but the master was so greedy in his demands regarding the price to be paid for his instructions, that Justin felt convinced truth could not dwell with him.

Justin then resorted to a disciple of Pythagoras, but he told him, that previous to his initiation into the high mysteries of religion, he must have perfectly mastered the physical sciences of astronomy, geometry, &c.; and Justin could not afford to wait. At last he applied to a Platonic philosopher with greater hopes of success, for the Platonic philosophy consisted of theories regarding the nature of God and His relations to man, but those theories were not grounded on a divine revelation of facts—they were but human speculations which might or might not be true. They could not soothe the alarms of an awakened conscience. The good news of a Saviour who had died to atone for all sin, and who, by His Holy

¹ So called from the Greek word “Peripatein,”—to walk about; because the professors of this philosophy used to walk up and down their college halls while delivering their lectures.

Spirit, could change the evil nature, was what could alone satisfy Justin, and of Him the greatest philosophers of Greece knew nothing.

Justin, finding no satisfaction in intercourse with his fellow-men, preferred solitude and communing with his own thoughts on the problems which perplexed his mind. During one of his solitary rambles he encountered, as he himself relates,¹ an aged person of reverend aspect and mild and venerable appearance, who followed him. Justin turned round and eyed him keenly, upon which the old man asked if he knew him. Justin said No, but that he was surprised to meet any one in that lonely spot. They then entered into conversation, and the old man asked Justin of his studies. Justin told him all his experience and his hopes of at last attaining through the philosophy of Plato to the knowledge of God.

The old man replied, "I pay no regard to Plato, or Pythagoras, or to any one else who holds such opinions."

"Whom, then," Justin asked, "shall a man take as his master, or whence shall he derive any instruction if the truth is not with these philosophers?"

"There once lived men," he replied, "called Prophets, who were anterior to any of those who are considered philosophers, and who were blessed, just, and beloved by God. These spake by the Holy Ghost, and foretold what should happen thereafter, and what is now taking place. And they alone knew and taught the truth, neither regarding nor fearing any man, nor being themselves carried away by the love of glory, but declaring those things alone which they saw and heard when filled

¹ In the dialogue with Trypho the Jew.

by the Holy Ghost, and their writings still remain to us, and whoever reads them will derive much instruction about the first principles and the end of things, together with all that a philosopher ought to know when he believes them.

“They have not, indeed, given demonstrations in their writings, for they are, in fact, above all demonstration as faithful witnesses of the truth; but the events that have happened already, and those which are taking place even now, compel you to receive their testimony. Even, indeed, for the miracles which they performed, are they worthy of our belief, and especially since they glorified God the Father and Maker of all things, and taught of Christ His Son, who was sent by Him, which the false prophets, who were filled with a spirit of falsehood and uncleanness, neither did nor do; but these presume to perform certain ‘wonders to astonish mankind,’ and set forth the praises of lying spirits and devils. But do you, above all things, pray that the gates of light may be opened to you; for these things are not to be seen, or comprehended, except by him to whom God and His Christ give the grace of understanding.”

Justin continues to relate as follows: “When he had said this, and much more which I have not time now to repeat, he left me, bidding me attend to what he had said, and I saw him no more.

“But a flame was immediately kindled in my mind, and I was seized with an ardent love of the Prophets, and of those men who are the friends of Christ; and, reflecting with myself on what I had heard, I saw that

theirs was the only sure and valuable philosophy. Thus it was that I became a philosopher: and I could wish that all men were of the same mind as myself, not to turn from the doctrines of the Saviour; for they inspire a certain dread, and possess a power to overawe those who are turned from the right way; but they become the most pleasant resting-place to such as fully practise them."

After Justin's conversion he resided chiefly at Rome. He still wore his academic gown, and continued his philosophical studies, but a heavenly light had irradiated them, and all his powers of mind were now consecrated to the service of God. He does not seem to have taken orders, but he was ready to converse or argue with all who would come to him. He wrote a defence of the Christians to the Emperor Antoninus Pius, which had so powerful an influence on the mind of the Emperor that he issued an edict to the effect that Christians should hereafter be leniently treated, and he concluded his edict with the following words: "Concerning these men, several governors of provinces have heretofore written to my father,¹ of sacred memory: to whom he returned this answer: that they should be no way molested, unless it appeared that they attempted something against the State of the Roman Empire. Yea, and I myself have received many notices of this nature, to which I answered according to the tenor of my father's constitution. After all which, if any shall still go on to create them trouble merely because they are Christians, let him that is indicted be discharged, although it appear

¹ The Emperor Adrian.

that he be a Christian, and let the informer himself undergo the punishment."

Justin also wrote a refutation of heresies chiefly directed against Marcion, who, though the son of a Bishop, and himself a Presbyter, had for his evil life been excommunicated. One would have thought that in those days of persecution an insincere professor had been impossible, but alas! it was not so. Need we wonder then, that now we have to mourn over so many bearing a Christian's profession, without giving to it the testimony of a holy life?

Besides those treatises, Justin committed to writing a long dialogue he had held with a Jew named Trypho, whom he met at Ephesus, and whom he succeeded in converting.

On Justin's return to Rome he resumed his former way of life, and was ready to discourse with all who would come to him, on the doctrines of Christianity. He had many contests with Crescens, a heathen philosopher, but unlike many other philosophers, such as Socrates, Plato, and Aristotle, who, though heathen, were remarkable for the excellence of their lives, whereas this Crescens was notorious for his slavery to all vice and wickedness. On this account, the holy precepts of Christianity were all the more distasteful to him, and the zeal and activity of the pious Justin stirred up the rage and malice of Crescens till it knew no bounds.

Finding it impossible to refute Justin by force of argument, he resolved to triumph over him by physical force, and he denounced him to the Emperor Marcus

Aurelius, son of the Emperor Antoninus Pius, who had been, as we have seen, more favourably disposed towards the Christians. Justin was accordingly taken prisoner solely on account of his Christianity, and the following interesting details are given us of his trial and martyrdom in a document which bears not the name of its author, but which has universally been believed to be genuine.¹

“Justin and six of his companions having been apprehended, were brought before Rusticus, Prefect of the city. This Rusticus was Quintus Junius Rusticus, a man famous both in court and camp, a wise statesman, a great philosopher, and a strong adherent of the sect of the Stoics. The Martyr told him that no man could be justly found fault with or condemned that obeyed the commands of our Saviour Jesus Christ. Then the Governor inquired in what kind of learning and discipline he had been brought up. He told him that he had endeavoured to understand all kinds of discipline and tried all methods of learning, but had finally taken up his rest in the Christian discipline, how little soever it was esteemed by those who were led by error and false opinions.

“‘Wretch that thou art,’ said the Governor; ‘art thou then taken up with that discipline?’

“‘I am,’ replied the Martyr; ‘for with right doctrine do I follow the Christians.’ And when asked what that doctrine was, he answered: ‘The right doctrine, which we Christians piously profess, is this: we believe the one only God to be the Creator of all things visible

¹ Quoted from Dr. Cave's *Primitive Christianity*.

and invisible, and confess our Lord Jesus Christ to be the Son of God foretold by the prophets of old, and who shall hereafter come to be the Judge of all mankind, a Saviour, Preacher, and Master to all those who are duly instructed by Him; that, as for himself, he thought himself too mean to be able to say anything becoming His infinite Deity; that this was the business of the prophets, who had many ages before foretold the coming of this Son of God into the world.' The Prefect next inquired where the Christians were wont to assemble, and being told that the God of the Christians was not confined to a particular place, he asked in what place Justin was wont to instruct his disciples; and Justin gave him an account of the place where he dwelt, and told him that there he preached the Christian doctrine to all who resorted to him.

"Then having severally examined his companions, he again addressed himself to Justin in this manner: 'Hear, thou that art noted for thy eloquence and thinkest thou art in the truth; if I cause thee to be scourged from head to foot, thinkest thou that thou shalt go to heaven?' He answered that, although he should suffer what the other had threatened, yet he hoped he should enjoy the portion of all true Christians. And when again asked whether he thought he should go to heaven and receive a reward, he replied that he did not think it only, but knew, and was so certain of it that there was no cause to doubt it. The Governor, seeing it was no purpose to argue, came closer to the matter in hand, and bade them go together and unanimously sacrifice to the gods. 'No man,'

replied the Martyr, 'that is in his right mind will desert true religion to fall into error and impiety.' And when threatened that unless they complied they should be tormented without mercy; 'There is nothing,' saith Justin, 'which we more earnestly desire than to endure torments for the sake of our Lord Jesus Christ, and be saved. For this is that which will promote our happiness, and procure us confidence before that dreadful tribunal of our Lord and Saviour, before which, by the Divine appointment, the whole world must appear.' To which the rest, assenting, added, 'Despatch quickly what thou hast a mind to, for we are Christians, and cannot sacrifice to idols.' Whereupon the Governor pronounced this sentence: 'They who refuse to do sacrifice to the gods, to obey the imperial edicts, let them be first scourged, and then beheaded, according to the laws.' The holy martyrs rejoiced, and blessed God for the sentence passed upon them; and being led back to prison, were accordingly scourged, and afterwards beheaded. Their dead bodies the Christians then took up, and decently interred."

This must have been about A.D. 165, for though the date is not mentioned in the above document, it is stated in an Alexandrine chronicle that Justin was crowned with martyrdom not long after he had presented his second apology to the Emperor.

This second apology, or defence, was to the Emperor Marcus Aurelius: and Justin's being put to death by order of the Prefect Rusticus, shows that it must have been in the time of the double sovereignty of Marcus Aurelius and Lucius Verus, for we know that Junius

Rusticus was Prefect of Rome under both those Emperors, as appears from an edict, and also from an incidental notice in the writings of a historian—Themistius—in the fourth century.

It was on account of his martyrdom that Justin has been ever since designated by the name of martyr. Why this should have been specially the case with regard to him, when there were so many other martyrs, we do not know. It may be, that, whereas the names of Ignatius, Polycarp, Pothinus, Irenaeus, &c., were so uncommon that there were no others in the Church, there may have been many bearing the name of Justin, and, therefore, a surname to distinguish him from others was necessary. In any case, his bearing such a title is a proof of the veneration in which St. Justin was held by the early Church. He was the first who ventured to present a defence in behalf of the Christians to a Roman Emperor, and his account in it of the Christian doctrines, of the services of the Christians, and their manner of living, is very interesting.

We do not find the same beautiful sentiments, regarding the love of God and Christ, that are expressed in the Epistles of St. Clement, St. Ignatius, and St. Polycarp—but they were writing to Christians. Such ideas would have been incomprehensible to a heathen emperor; he could not have appreciated them, and, therefore, they would have been out of place.

Many have been surprised that Marcus Aurelius should have been such a persecutor of the Christians, when he was so different from Nero, Domitian and Caligula; for Marcus Aurelius was one of the best of the heathen

philosophers ; he lived a virtuous life, and the precepts he wrote are still read and admired. But there is a radical difference between the Stoical virtue of Marcus Aurelius and Christian holiness. He could not understand the Christian graces of humility and self-sacrifice ; he only despised them. No man, however, can give himself to the study of morality, as Marcus Aurelius did, without perceiving the beauty of a virtuous life, and that the life of a vicious man is only a hideous spectacle ; and self-love, even, may lead a man, who has given himself to such study, to strive after virtue, that he may admire his own character, and actually worship that ; and, sometimes, the Pharisaical motive is superadded, namely, the desire that others, also, may join in that admiration and worship. The Pharisees were, outwardly, righteous men, and yet, of all the Jews, they were the most hostile to the meek and lowly Saviour, and to them He could address no words of love.

A man with such motives may be held in great esteem by his neighbours, and yet in reality be a great sinner in the sight of God ; and the danger of his condition is this, that whereas a man who sets the moral law at defiance can scarcely delude himself with the idea that he is in the right way, the other, by his wrong motives, is causing, as in the case of St. Paul before his conversion, that the very things which be good are made death to him.

He may pride himself on his virtuous life, little thinking that he is breaking the first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy

strength, and with all thy mind," and "Him only shalt thou serve."

May He who searcheth the hearts of all men show us what our hidden springs of action are, and save us from such sin.

EXTRACTS FROM THE FIRST APOLOGY OF
ST. JUSTIN MARTYR FOR THE
CHRISTIANS TO ANTONINUS PIUS.

To the Emperor Titus *Æ*lius Adrianus Antoninus Pius Augustus Cæsar, to his son Verissimus, the philosopher, and Lucius, the philosopher, the adopted son of Pius, and the lover of learning; and to the sacred Senate, and to the whole people of Rome, in favour of those men of all nations, who are unjustly hated and oppressed, I, Justin, the son of Priscus, and grandson of Bacchius, natives of Flavia Neapolis, a city of Palestine, being one of them, have composed this address and petition.

Reason directs that all that are truly pious, and truly philosophers, should love that alone which is true, and refuse to follow the opinions of the ancients, should they prove to be worthless; for sound reason requires that we should not only reject those who act or teach anything contrary to that which is right, but that by every means, and before his own life, the lover of truth ought, even if threatened with death, to choose to speak and to do what is right.

Since, then, you are universally termed pious and

philosophers and guardians of justice, and lovers of learning, it shall now be seen whether you are indeed such. For we have not come to flatter you by these writings of ours, nor to seek to please by our address, but to make our claim to be judged after a strict and searching enquiry, so that neither by prejudice, nor desire of popularity from the superstitious, nor by any unthinking impulse of zeal, nor by that evil report, which has so long kept possession of your minds, you may be urged to give a decision against yourselves. For it is our maxim, that we can suffer harm from none, unless we be convicted as doers of evil, or proved to be wicked ; you may indeed slay us, but hurt us you cannot.

But, lest any should say that this is a senseless and rash assertion, I entreat that the charges against us may be examined ; and if they be substantiated, let us be punished, as is right. But if no man has anything of which to accuse us, true reason does not allow you, through a wicked report, to wrong the innocent, or rather yourselves, who are disposed to direct affairs, not by judgment, but by passion ; and every sober-minded person will think this to be the only good and right proceeding, namely, that the subjects should give a blameless account of their life and doctrine ; and that their rulers should, on the other hand, equally give sentence, not under the guidance of violence and tyranny, but of piety and wisdom. Thus will both prince and people be blessed ; for one of the ancients has somewhere said, “ Unless the princes and people alike act by philosophy, the city cannot prosper.” It is

my undertaking, then, to give all men an account both of our life and doctrines, lest, for those who appear to be ignorant of our customs, we should pay the penalty of those offences which they blindly commit.

But it is your duty, as reason requires, when you hear us, to approve yourselves good judges ; for you will, hereafter, be without excuse before God, if, when you know the truth, you do not do that which is just.

And consider, that we say this for your good. For it is in our power, when examined, to deny our faith, but we are not desirous of living by the utterance of a falsehood ; for, possessed with the desire of a life of eternal duration and purity, and striving for that abode which is above, with God the Father and Maker of all things, we even hasten to confess our faith, persuaded and convinced as we are, that they who have shown before God, by their works, that they are followers of Him, and lovers of the life that is with Him where there is no evil to oppose, may obtain these rewards.

We worship not with frequent sacrifices, and garlands of flowers, those whom men have made, and placed in temples, and called gods, for we know that they are senseless, and inanimate, and have not the form of God —(for we do not consider that God has such a form as that in which some say that they represent Him, for the sake of worship)—but have the names and forms of those evil demons who have appeared to men ; for why should I relate to you, who know it, how the workmen manage their materials—carving, cutting, casting, and hammering them, and giving them a form, they make what they call gods. This we consider not only senseless, but also

an insult to God, who has both a form and glory ineffable, but whose name is thus transferred to objects that are perishable, and require to be taken care of; and that the artificers of them are intemperate, and practise every kind of wickedness. O, fatuity! as of one struck by thunder, that licentious men should form and fashion gods for you to worship!

And we have learned that God has no need of material offerings from men, seeing that He gives us all things; and we have been taught, and are convinced, and believe, that He only receives those who imitate Him in the virtues which are part of His attributes—namely, temperance, justice, humanity, and all that is worthy of a God.

We are also taught that He in His goodness created all things in the beginning from shapeless matter, for the sake of men, who, if by their works they approve themselves worthy of a dwelling with Him, there to reign with Him free henceforth from corruption and suffering. For as He created us at first, when we were not, so also we believe that He will hold those who choose what is pleasing to Him worthy because of their choice, of immortality and of dwelling with Himself. For though our birth was not originally our own doing, yet in order that we may choose to follow what is pleasing to Him, He, by the reasonable faculties which He has bestowed on us, both persuades us and leads us to faith; and it is to the benefit of all men that they are not prohibited from the knowledge of these things, but are even urged to turn their attention to them; for what human laws were incapable of doing, that, the

Word, which is Divine, would effect, were it not that the evil demons, aided by the wicked and varied inclination to evil, which is in the nature of every man, have scattered about so many false and godless accusations, of which none apply to us.

And when you hear that we look for a kingdom, you rashly conclude that we mean a human one, although we declare that it is to be that which is with God, as is proved by the fact that, when examined by you, we own ourselves to be Christians; though we know that for every one who confesses this, the punishment is death: for if we expected a human kingdom, we should deny our name that we might escape destruction, and should endeavour to elude you, that we might obtain our expectations. But since we fix not our hopes on the present, we take no thought when men murder us, knowing that all must assuredly die.

We in fact are, above all men, your helpers and assistants in the promotion of peace, who hold these doctrines: that it is impossible for the worker of wickedness, or the covetous, or the treacherous, or again for the virtuous man, to escape the notice of God, and that every one is advancing either to eternal torment or to salvation, according to the quality of his actions. For if all were aware of this, no man would be found to prefer sin for a season, knowing that he was passing to eternal condemnation through fire, but he would by every means practise self-control, and adorn himself with virtue, that he might obtain the blessings of God, and escape His punishments. For it is because of the laws and punishments which you have instituted

that men try to hide their misdeeds, and they commit their offences, as knowing that since you are but men, it is possible to elude you ; if, however, they knew, and were assured, that it is impossible to deceive in anything, not only in their actions, but even in their thoughts, they would by every means be well conducted, if only on account of His threatened punishments, as even you yourselves will allow.

That we are not Atheists, what moderate person will not confess, from our worship of the Creator of this universe, whom we assert, as we have been taught, to have no need of sacrifices of blood, and libations, and incense, but whom we praise to the best of our power with the reasonable service of praise and thanksgiving, in all our oblations, having been instructed that the only service worthy of Him is, not to consume by fire what He has given us for our sustenance, but to apply it to our own benefit, and to that of those who are in need, and showing ourselves grateful to Him, in speech to offer Him solemn acts of worship and hymns, for our creation, for all our means of health, for the qualities of things, and for the changes of seasons, and putting up prayers that we may have a resurrection to incorruptibility, through our faith in Him. Our Teacher of these things is Jesus Christ, who was even born for that purpose, and was crucified under Pontius Pilate, procurator of Judæa in the reign of Tiberius Cæsar ; whom, having learned Him to be the Son of the very God, and holding Him to be in the second place, and the Spirit of prophecy in the third, I will prove that we worship with reason. From this, however, people accuse us of

madness, affirming that we assign the second place after the Immutable and Eternal God and Father of all things, to a crucified man ; not knowing the mystery that is herein ; to which I entreat you to give heed, as I proceed to explain it.

But I forewarn you to beware that those devils whom I have already accused do not deceive you, and altogether pervert you from reaching and understanding what is said, (for it is their endeavour to gain you as their slaves and assistants ; and at one time through visions of the night, at another by means of magical impostures, they take captive all who do not make any effort for their own salvation,) as we also since we have believed the Word have withdrawn from them, and now follow the Only Unbegotten God through His Son ; we, who formerly gave loose to fornication, now only strive after purity ; we, who took delight in arts of magic, now dedicate ourselves to the good unbegotten God ; we, who loved the path to riches and possessions above any other, now produce what we have in common, and give to every one who needs ; we, who hated and destroyed one another, and would not make use even of the same fire with those of another tribe, because of their different customs ; now, since the coming of Christ, live together, and pray for our enemies and endeavour to persuade those who hate us unjustly, that all who have lived in accordance with the good precepts of Christ, may come to a good hope of obtaining from God, the Ruler of all things, the same reward as ourselves. But, lest you should suspect me of sophistry, I think it best before proceeding to bring forward a few precepts from the teaching of Christ, and,

be it yours, as mighty Emperors, to judge whether we have taught and do teach truly. His expressions are brief and concise, for he was no sophist, but His Word was the power of God.

On the love that we should bear to all men, He taught thus: "If ye love them which love you what new thing do ye? for even fornicators do the same; but I say unto you, pray for your enemies, love those that hate you, and bless them which curse you, and pray for them which despitefully use you." And to incite us to communicate and to do nothing for praise,—He said, "Give to every one that asketh, and from him that would borrow turn not away;" and, "If ye lend to them from whom ye hope to receive, what new thing do ye? This even the Publicans do. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through; but lay up for yourselves treasures in heaven, where moth and rust doth not corrupt. For what is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" and, "Do not these things to be seen of men, otherwise ye have no reward of your Father which is in heaven."

And what He said about being patient and ready to assist all men and free from anger is as follows: "Whosoever shall smite thee on thy cheek, turn to him the other also; and him that shall take away thy cloak or thy coat, forbid not." And, "Whosoever is angry is in danger of the fire; whosoever shall compel thee to go a mile, go with him twain. Let your good works so shine before men, that they may see them, and glorify your

Father which is in heaven." For we ought not to be guilty of strife, nor would He have us followers of the wicked; but He has urged us by patience and meekness to convert all from shame and the lust of evil; and this I can show to have taken place in the case of many that have come in contact with us, who were overcome and changed from violent and tyrannical characters, either from having watched the constancy of their neighbours' lives, or from having observed the wonderful patience of fellow-travellers under unjust exactions, or from the trial they made of those with whom they were concerned in business. And with regard to abstaining from swearing, He said, "Swear not at all; but let your yea be yea and your nay, nay; for whatsoever is more than these is of evil." And He thus persuaded us to worship God alone, and no other: "This is the great commandment, Thou shalt worship the Lord thy God, and Him only shalt thou serve, with all thy heart and with all thy strength, the Lord thy God which made thee."

Let those who are not found to be living as Christ has commanded be assured that they are not Christians at all, even though with the tongue they confess the doctrines of Christ.

He has declared that not the sayers only, but those who are also doers shall be saved. His words are as follows, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; for whosoever heareth Me, and doeth what I say, heareth Him that sent me. For many will say unto Me, Lord, Lord, have we not eaten and drunk in Thy Name, and done wonders.

And then will I say unto them, depart from Me, ye that work iniquity. Then there shall be wailing and gnashing of teeth, when the righteous shall shine forth as the sun, but the wicked are sent into everlasting fire. For many shall come to you in My Name clothed outwardly in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their works. But every tree that bringeth not forth good fruit is hewn down and cast into the fire." And we entreat that they who are not living according to His commandments, but who are only called Christians, may be punished also by you. We everywhere before all things endeavour to pay tribute and taxes to those whom you appoint, as we were taught by Him; for persons once at that time came to Him on that subject, to ask Him whether it were lawful to pay tribute to Cæsar or not, and He answered, "Tell me whose image this coin bears! and they said Cæsar's; but He answered them again, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Hence we render worship to God alone, but we serve you gladly in other things, acknowledging you to be kings and rulers of men, and praying that you may be found to unite to your imperial power sound wisdom also. But if you disregard our prayers and public professions, we shall suffer no loss, since we believe—I should rather say, we are fully convinced—that each will suffer punishment by eternal fire, according to the demerit of his actions, and that an account will be required of every one in proportion to the powers which he received from God, as Christ has declared in these words, "For unto whomsoever

God has given much, of him shall the more be required."

How we dedicated ourselves to God, being new-made through Christ, I will explain; for if I omit this, I shall appear to be cheating in my explanation. All then who are persuaded, and believe that the things which are taught and affirmed are true, and who promise to be able to live accordingly, are taught to pray, and beg God with fasting, to grant them forgiveness of their former sins: and we pray and fast with them. Then we bring them where there is water, and after the same manner of regeneration as we also were regenerated ourselves, they are regenerated; for, in the name of God, the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Ghost, they then receive the washing of water; for, indeed, Christ also said, "Except ye be born again, ye cannot enter the kingdom of God."

And after thus washing him who is professed and given his assent, we bring him to those who are called brethren, where they are assembled together to offer prayers in common, both for ourselves and for the person who has received illumination, and all others everywhere, with all our hearts, that we might be vouchsafed, now we have learnt the truth, by our works also to be found good citizens and keepers of the commandments, that we may obtain everlasting salvation. We salute one another with a kiss when we have concluded the prayers; then is brought to the president of the brethren, bread and a cup of water and wine, which he receives, and offers up praise and glory to the Father

of all things, through the name of His Son and of the Holy Ghost ; and he returns thanks at length for our being vouchsafed these things by Him. When he has concluded the prayers and thanksgiving, all the people who are present express their assent by saying Amen ! This word in the Greek language means—" So be it ; " and when the president has celebrated the Eucharist, and all the people have assented, they whom we call deacons give to each of those who are present a portion of the Eucharistic bread and wine and water, and carry them to those who are absent.

And this food is called by us the Eucharist, of which no one is allowed to partake but he who believes the truth of our doctrines ; and who has been washed in the laver for the forgiveness of sins, and to regeneration ; and who so lives as Christ has directed. For we do not receive them as ordinary food, or ordinary drink, but as by the Word of God, Jesus Christ our Saviour was made flesh, and had both flesh and blood for our salvation ; so also the food which was blessed by the prayer of the word which proceedeth from Him, and from which our flesh and blood by assimilation receive nourishment, is, we are taught, both the flesh and blood of that Jesus who was made flesh. For the Apostles, in the records which they made, and which are called Gospels, have declared, that Jesus commanded them to do as follows :—" He took bread and gave thanks, and said, this do in remembrance of Me, this is My body, and in like manner He took the cup and blessed it, and said, this is My blood :" and gave it to them alone.

And we after these things henceforward always

remind one another of them: and those of us who have the means, assist all who are in want; and we are always together; and in all our oblations we bless the Maker of all things, through His Son Jesus Christ and through the Holy Ghost. And on the day which is called Sunday, there is an assembly in the same place of all who live in cities, or in country districts; and the records of the Apostles, or the writings of the Prophets are read as long as we have time. Then the reader concludes, and the president verbally instructs, and exhorts us to the imitation of these excellent things. Then we all together rise and offer up our prayers; and, as I said before, when we have concluded our prayer, bread is brought, and wine, and water; and the president in like manner, offers up prayers and thanksgivings, with all his strength; and the people give their assent by saying Amen; and there is a distribution and a partaking by every one of the Eucharistic elements; and to those who are not present, they are sent by the hands of the deacons; and such as are in prosperous circumstances, and wish to do so, give what they will, each according to his choice; and what is collected is placed in the hands of the president, who assists the orphans, and widows, and such as through sickness or any other cause are in want; and to those who are in bonds, and to strangers from afar, and, in a word, to all who are in need, he is a protector. Sunday is the day on which we all hold our common assembly, because it is the first day on which God, when He changed the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from

the dead ; for the day before that of Saturn, He was crucified ; and on the day after it, which is Sunday, He appeared to His Apostles and disciples, and taught them these things, which we have given to you also, for your consideration.

If, then, these things appear to you to have reason and truth, respect them ; but if they seem to be frivolous, hold them in contempt as frivolities ; and do not decree death against those who have done no wrong, as if they were enemies ; for we forewarn you, that you shall not escape the judgment of God, if you continue in your injustice ; and we will exclaim, "Let what is pleasing to God be done." And although from the letter of the greatest and most illustrious Emperor Adrian, your father, we might entreat you to command that judgment should be done according to our petitions ; yet it is not because it was decided by Adrian that we rather urge this ; but we have made our appeal, and exposition, because we know that we ask what is just.

THE CHRISTIAN SERVICE.

When we read the account given us by St. Justin of the Christians' worship, we are naturally inclined to wish for more details ; we wonder what were the hymns they sang and the prayers they offered. With regard to the hymns, no information can be given, as no sacred rhymes have come down to us from that

early date; but we cannot affirm the same ignorance with regard to the prayers, for though we know that the books of prayers, called the Liturgies¹ of St. James, St. John, St. Mark, and St. Clement, were compiled as we have them in the fourth and fifth centuries, yet some of the prayers so compiled were of earlier date, and it is not improbable that some may even have been the words of the Apostles, after whom the books were called, or, at all events, of their immediate successors; and this period in our study of Church history seems the best for giving some extracts from the oldest of these liturgies, *i.e.* the Liturgy called after St. James, who was president of the Church at Jerusalem.

But while we read those liturgies, we are reminded of what was said regarding the inspired writings of St. Paul and the uninspired writings of St. Clement. Good and beautiful as many of those prayers are, they are not equal to the inspired Liturgy, the Liturgy of all branches of the Church—I mean the book of Psalms. Who ever tires of that, though they may know it all by heart? And we have what even surpasses the Psalms in that form of prayer, not given, as they were, by holy men inspired, but from the lips of God the Son, Jesus Christ our Lord. The Lord's Prayer is the type after which all our prayers should be formed, though they may be expanded according to our several needs.

¹ The word liturgy, in Greek "Leitourgia," comes from two Greek words: "leitos," belonging to the people, and "ergon," a work. It meant originally any public service or ceremony, but at last its meaning was confined to the people's public prayers.

EXTRACTS
FROM THE LITURGY OF ST. JAMES.

Prayer for the Priest before commencement of the Service.

Master, Lord, and our God, reject me not utterly, though polluted with the multitude of my sins; for behold, I have come to this Thy divine and heavenly Mystery.

Not as being worthy, but looking up to Thy Goodness, I address my voice unto Thee. O God, be merciful unto me a sinner.

I have sinned against Heaven and before Thee, and am not worthy to present myself before this Thy sacred and spiritual Table, whereon Thine Only Begotten Son and our Lord Jesus Christ is mystically set forth as a Sacrifice for me a sinner, and marked with every stain. Therefore I offer unto Thee this supplication and thanksgiving in order to the sending down upon me Thy Spirit of consolation, to confirm and prepare me for this service; and do thou make me worthy to declare, without condemnation, the word delivered by me to Thy people from Thee, through Jesus Christ, our Lord; with Whom Thou art blessed, together with Thy most holy, and good, and quickening, and consubstantial Spirit, now and ever and to ages of ages. Amen.

*After the reading and teaching from the Old and New
Testament the Deacon says:—*

Let us all say, Lord, have mercy, Lord Almighty God of our fathers, we beseech Thee to hear us.

For the peace that is from above, and the salvation of our souls, let us make our supplication to the Lord,

for the salvation and succour of all Christ-loving people, we beseech Thee to hear us.

Save, O Lord, Thy people, and bless Thine inheritance.

Visit Thy world in mercy and loving-kindness. Raise the horn of Christians, by the might of Thy precious and quickening Cross. We beseech Thee, O Lord, of many mercies, hear us who supplicate Thee, and have mercy.

Response. Lord, have mercy.

For the forgiveness of our sins, and the remission of our offences, and that we may be preserved from all affliction, wrath, danger, and necessity, let us make our supplication to the Lord.

Let us beseech from the Lord, that we may pass through this whole day in perfectness, holiness, peace, and sinlessness—that we may accomplish the remainder of our lives in peace and health, that the ends of our life may be Christian, without pain, without shame, and have a good answer at the dreadful and fearful judgment-seat of Christ. For Thou art the good tidings, and the illumination, the Saviour, and the Guardian of our souls and bodies, God and the Only Begotten Son, and Thy all Holy Spirit, now and ever.

The People say—Amen.

The Priest brings in the holy gifts (i.e., the Elements), and says this Prayer.

O Lord our God, who didst send forth the heavenly Bread, the nourishment of the whole world, our Lord Jesus Christ, as our Saviour and Ransomer and Benefactor, blessing and sanctifying us, bless Thyself this offering, and receive it to Thy super-celestial altar.

Remember Thou our God and Lover of men them that brought it, and them for whom they have brought it. For hallowed and glorified is Thine all-honourable and majestic Name of Father, Son, and Holy Ghost, now and ever, and to ages of ages.

Peace be with all.

Deacon. Sir, give the blessing.

Priest. Blessed be God, who blesseth and halloweth us all at the offering of the Divine and spotless mysteries, and giveth rest to the blessed souls with the saints and the just, now and ever, and to ages of ages.

Deacon. Let us attend in wisdom.

The Priest then begins the following Creed ("and the people join" is implied).

I believe in one God, the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible, and in one Lord Jesus Christ, the only Begotten Son of God, begotten of His Father before all worlds, Light of Light, Very God of Very God, begotten not made, being of one substance with the Father, by Whom all things were made, Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made Man, and was crucified also for us under Pontius Pilate. He suffered, and was buried, and the third day He rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver

of life, Who proceedeth from the Father;¹ Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, and the life of the world to come. Amen.

Then he prayeth, bowing the neck.

God and Master of all things, make us the unworthy, O Lover of men, worthy of this hour, that we, remaining pure from all guile and all hypocrisy, may be united together by the bond of peace and love, being stablished by the sanctification of Thy divine knowledge, through Thine Only Begotten Son, our Lord and Saviour, Jesus Christ.

Bowing down, he saith this prayer.

Thou, who alone art Lord, and merciful God, on them that bow down their necks before Thine holy Altar, and seek the spiritual gifts that are from Thee, send forth Thy good grace; and bless us all with every spiritual blessing, that cannot be taken away, Thou who dwellest on high, and regardest things that are humble.

Afterwards the Deacon makes the universal Litany.

In peace let us make our supplication to the Lord.

People. Lord, have mercy.

For the peace that is from above, and the love of God, and the salvation of our souls, let us make our supplication to the Lord.

¹ "And from the Son" was not added till a later date, A.D. 589—subsequent to the Councils of Nice and Constantinople in the fourth century, when this Creed was framed.

For the peace of the whole world, and the unity of all the holy Churches of God, let us make, &c.

(Each clause ends the same way, and the Litany goes on to intercede for all sorts and conditions of men.)

Priest. O God, Who, through Thy great and ineffable love to man, didst send Thine Only Begotten Son into the world, that He might turn back again the sheep that had gone astray, turn not back us sinners that take hold of Thee in the fearful and unbloody sacrifice; for we trust not in our own righteousness, but in Thy good mercy, by which Thou redeemest to Thyself our race. We supplicate and beseech Thy goodness that this Mystery, planned for our salvation, may not be for condemnation to Thy people, but for the blotting out of sin, for the renewal of souls and bodies, for the well-pleasing of Thee, our God and Father, in the mercy and love to men of Thine Only Begotten Son.

Lift we up our mind and heart.

People. It is meet and right.

It is, verily, meet and right, fitting and due, to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to glorify Thee, to give thanks to Thee, Who madest all creation visible and invisible.

Choir. "Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of Thy glory. Hosanna in the highest; blessed is he that cometh in the name of the Lord: Hosanna in the highest."

Priest. Holy art Thou, King of ages, and Lord and

Giver of all holiness ; holy, also, Thine Only Begotten Son, our Lord Jesus Christ, by Whom Thou didst make all things ; holy, also, the Holy Ghost, Who searcheth all things, yea, even the deep things of God ; holy art Thou, O Omnipotent, Almighty God, long-suffering, and of great compassion towards Thy creatures : Thou Who didst make man from the earth after Thine image and likeness, and didst give him the delight of Paradise, and when he transgressed Thy commandment and fell, Thou didst not disregard nor leave him, O good God, but didst correct him as a tender Father, didst call him by the law, didst educate him by the Prophets, and, lastly, didst send forth into the world Thine Only Begotten Son, our Lord Jesus Christ, that He might come, and renew, and restore in us Thine image ; Who descended from Heaven, and being incarnate of the Holy Ghost and Mary the Virgin, and having had his conversation with men, accomplished all the dispensation for the salvation of our race, and Who, being about to endure His voluntary and life-giving death on the cross, the Sinless for us sinners, in the night wherein He was betrayed, or rather surrendered Himself for the life and salvation of the world [*here the Priest, or President as he is called by Justin Martyr, takes the bread in his hands*], taking bread in His holy and spotless, and pure and immortal hands, and looking up to heaven and showing it to Thee, His God and Father, He gave thanks, and hallowed, and brake, and gave to us,¹ His

¹ Notice the word "us" which is found in this connection is in no other Liturgy. It seems to denote the authorship of one who was present at the Last Supper.

apostles and disciples, saying: "Take, eat: this is my Body which is broken for you, and is given for the remission of sins."

People. Amen.

[*Then he takes the cup, and saith*] Likewise, also the cup after supper, having taken and mixed it with wine and water, and having looked up to Heaven, and displayed it to Thee, His God and Father, He gave thanks, and hallowed, and blessed, and filled with the Holy Ghost, and gave it to us, His disciples, saying, "Drink ye all of this: This is My Blood of the New Testament, which for you and for many is shed and distributed for the remission of sins."

People. Amen.

Priest. Do this in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye set forth the death of the Son of Man, and confess His resurrection, till He come.

Deacon. We believe and confess.

People. We set forth Thy death, O Lord, and confess Thy resurrection.

Priest. We therefore also, sinners, remembering His life-giving Passion, His salutary Cross, His Death and Resurrection from the dead on the third day, His Ascension into Heaven, and sitting on the right hand of Thee, His God and Father, and His glorious and terrible coming again, when He shall come with glory to judge the quick and the dead, and to render to every man according to his works, offer to Thee, O Lord, this tremendous and unbloody sacrifice, beseeching Thee that Thou wouldest not deal with us after our sins, nor

reward us according to our iniquities ; but according to Thy gentleness and ineffable love, passing by and blotting out the handwriting that is against us, Thy suppliants, wouldest grant us Thy heavenly and eternal gifts, which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which Thou, O God, hast prepared for them that love Thee. And set not at nought Thy people, O Lord and Lover of men, for me and for my sins. For Thy people and Thy Church supplicate Thee.

People. Have mercy upon us, Lord God, Father Almighty.

Priest. Supply, O Lord, Thy holy Catholic Apostolic Church with the plentiful gifts of Thy Holy Ghost. Remember also, O Lord, our holy fathers and brothers in it, and the Bishops that in all the world rightly divide the word of Thy truth.

Remember, O Lord, Christians that are voyaging, journeying, that are in foreign lands, in bonds, and in prison, captives, exiles, in mines, and in tortures, and in bitter slavery, our fathers and brethren.¹

Remember, Lord, them that are in sickness or travail, that are vexed of unclean spirits, that they may speedily be healed and rescued by Thee, O God. Remember, Lord, every Christian soul in tribulation and distress, desiring the pity and succour of Thee, O God. Remember, Lord, all for good ; have pity, Lord, on all ; be reconciled to all of us ; give peace to the multitude of Thy people ; dissipate scandals ; put an end to wars ;

¹ This prayer must have been composed before the close of the persecutions—previous, therefore, to the fourth century.

stay the rising up of heresies. Give us Thy peace and Thy love, O God, our Saviour, the succour of all the ends of the earth. And direct, O Lord, in peace the ends of our lives, so as to be Christian, and well pleasing to Thee, and blameless; collecting us under the feet of Thine elect, when Thou wilt, and as Thou wilt, only without offence and shame, through Thine Only Begotten Son, our Lord and God and Saviour, Jesus Christ, for He alone hath appeared on the earth without sin.

Having prayed for the unity of the faith, and the participation of the Holy Ghost, let us commend ourselves and each other and all our life to Christ our God.

People. Amen.

God, the Father of our Lord and God and Saviour Jesus Christ, the mighty Lord, the God and Lord of all, Who art blessed for evermore; Who sittest upon the Cherubim, and art glorified by the Seraphim; before Whom stand thousand thousands, and ten thousand times ten thousand armies of holy Angels and Archangels, Thou hast received in Thy goodness the gifts, presents, fruits that have been offered before Thee for a sweet-smelling savour, and hast been pleased to sanctify and perfect them by the grace of Thy Christ and the visitation of Thy Holy Spirit. Sanctify also, O Lord, our souls, bodies, and spirits; touch the powers of our minds, search out our consciences, and cast out from us every evil thought, every impure imagination, every base lust, every unfitting motion, all envy and pride, and hypocrisy, all falsehood and guile, every worldly distraction, all avarice, all vain-glory, all idle-

ness, vice, anger, passion, remembrance of wrongs, blasphemy, all motion of body and soul at variance with the will of Thy holiness. And grant us, Lord and Lover of men, with boldness, without condemnation, with a pure heart, with a broken spirit, with a face that needeth not to be ashamed, with hallowed lips, to dare to call upon Thee, our Holy God and Father in the Heavens, and to say, Our Father, which art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in Heaven. And lead us not into temptation, Lord God of Hosts, Who knoweth our infirmity, but deliver us from the evil one, and his works, and all his insults and devices, for Thy Holy Name's sake, for Thine is the kingdom, the power, and the glory, Father, Son, and Holy Ghost, now and ever. Amen.

*Before the distribution of the Bread and Wine,
Psalms xxiii., xxiv., exlv., and cxvii. were repeated.*

The Priest, before himself communicating, says :

Lord our God, the Heavenly Bread, the Life of the world, I have sinned against Heaven and before Thee, and am not worthy to partake of Thy spotless mysteries; But do Thou, who art a compassionate God, make me worthy by Thy grace to communicate without condemnation in the holy Body and precious Blood for the remission of sins and eternal life.

*After the Priest has communicated, the Deacon says to
the people ;*

With the fear of God, and faith and love, draw near.

After they have communicated, the Priest says :

O Lord, save Thy people, and bless Thine heritage.
Glory to our God, who hath sanctified us all.

Deacons and People.

Fill our mouths with Thy praise, O Lord, and fill our lips with thankfulness, that we may celebrate Thy glory and Thy majesty all the day long.

Priest. We thank Thee, God and Saviour of all, for all the good things which Thou hast bestowed on us, and for the participation of Thy holy and spotless mysteries.

We pray Thee to keep us under the shadow of Thy wings, and vouchsafe that, till our last breath, we may receive Thy sanctification : for Thou, O God, art our sanctification, and to Thee we ascribe glory and thanks.

Priest. Peace be with you all.

People. And with thy spirit.

Deacon. In the peace of Christ let us depart.

People. In the Name of the Lord : Lord, bless us.

Deacon. From glory to glory advancing, we hymn Thee, the Saviour of our souls. Glory to the Father, and to the Son, and to the Holy Ghost. Amen.

Eusebius, in his ecclesiastical history, gives the following interesting account of St. James, quoted from Hegesippus, who, he says, "flourished nearest the days of the Apostles."

"James, the brother of the Lord, who, as there were many of this name, was surnamed the Just by all, from the days of our Lord till now, received the government of the Church with the Apostles. This Apostle was

consecrated from his birth. He drank neither wine nor fermented liquors, and abstained from animal food. He never wore woollen, but linen garments. He was in the habit of entering the temple alone, and was often found upon his bended knees, interceding for the forgiveness of his people, so that his knees became as hard as camels', in consequence of his habitual supplication and kneeling before God. Indeed, on account of his great piety, he was called the Just, and 'Oblias,' which signifies justice and protection of the people. On account of James, many of the rulers believed, and there arose a tumult among the Scribes and Pharisees, saying that there was danger, for now the people would expect Jesus, as the Messiah. They came therefore together and said to James, 'We entreat thee, restrain the people, who are led astray after Jesus, as if he were the Christ. We entreat thee to persuade all that are coming to the feast of the Passover rightly concerning Jesus; for we all have confidence in thee. For we and all the people bear thee testimony that thou art just, and thou respectest not persons. Persuade, therefore, the people not to be led astray by Jesus, for we and all the people have great confidence in thee. Stand, therefore, upon a wing of the temple, that thou mayest be conspicuous on high, and thy words may be easily heard by all the people; for all the tribes have come together, on account of the Passover, with some of the Gentiles also.' The aforesaid Scribes and Pharisees, therefore, placed James upon a wing of the temple, and cried out to him, 'O thou just man, whom we ought all to believe, since the people are led astray after Jesus that was

crucified, declare to us what is the door to Jesus that was crucified.' And he answered with a loud voice, 'Why do ye ask me respecting Jesus, the Son of man? He is now sitting in the heavens, on the right hand of great power, and is about to come in the clouds of heaven.' And as many were confirmed, and gloried in the testimony of James, and said, 'Hosanna to the Son of David,' these same priests and Pharisees said to one another, 'We have done badly in affording such testimony to Jesus, but let us go up and cast him down, that they may dread to believe in Him.' And they cried out, 'Oh, oh, Justin¹ himself is deceived,' and they fulfilled that which is written in Isaiah, 'Let us take away the just, because he is offensive to us.' Going up, therefore, they cast down the just man, saying to one another, 'Let us stone James the Just.' And they began to stone him. He did not die immediately when cast down, but, turning round, he knelt down, saying, 'I entreat Thee, O Lord God and Father, forgive them, for they know not what they do.' Thus they were stoning him, when one of the priests of the sons of Rechab—a son of the Rechabites spoken of by Jeremiah the Prophet, cried out, saying, 'Cease, what are you doing? Justus is praying for you.' And one of them, a fuller, beat out the brains of Justus with the club he used to beat out clothes. Thus he suffered martyrdom, and they buried him on the spot, where his tomb is still remaining, by the temple. He became a faithful witness, both to the Jews and Greeks,

¹ The surname is here given by which St. James was also called.

that Jesus is the Christ. Immediately after this, Vespasian invaded and took Judæa."

Such is the testimony of Hegesippus. So admirable a man, indeed, was James, and so celebrated among all for his justice, that even the wiser part of the Jews were of opinion that this was the cause of the immediate siege of Jerusalem, which happened to them for no other reason than the crime against him. Josephus also has not hesitated to superadd this testimony in his works:—"These things," says he, "happened to the Jews to avenge James the Just, who was the brother of Him that is called Christ, and whom the Jews had slain, notwithstanding his pre-eminent justice."

Eusebius also informs us that, after the death of James and the destruction of Jerusalem, the Apostles and disciples of our Lord gathered themselves together with our Lord's kinsmen to appoint a successor to St. James. The election fell on Simeon, the son of that Cleopas mentioned by St. Luke as one of the two who went to Emmaus, and who was the brother of Joseph, our Lord's reputed father. Simeon suffered as a martyr when he was a hundred and twenty years old, in the reign of the Emperor Trajan, and the presidency of the Consul Atticus. He was tortured for several days, and bore his sufferings with such firmness, that all were amazed, even Atticus himself, that a man of a hundred and twenty years could bear such torments. He was at last ordered to be crucified.

This is also taken from the chronicles of Hegesippus. It is a misfortune that those chronicles have been lost, save the few passages quoted by Eusebius.

CHAPTER V.

St. Irenæus, Bishop of Lyons.

St. Irenæus, Bishop of Lyons—Notice of St. John—Dispute regarding Easter—Victor, Bishop of Rome—Epistle from Lyons—Martyrdoms at Lyons—Pothinus, Bishop of Lyons—Treatise against Heresies—Gnosticism—The Holy Eucharist or Christian Sacrifice—The Future State—Free Will—The Liturgy of Lyons.

IT seems strange, considering the voluminous writings left us by St. Irenæus, that we should know so little of his life. It is only from an incidental notice in an epistle to his friend Florinus that we gather that he was probably born in Asia Minor; for his boyhood was spent at Smyrna, under the guardianship of Polycarp.¹ He also received instruction from Papias, Bishop of Hierapolis, who, as well as Polycarp, had been a disciple of St. John, the Apostle.

Irenæus must have been of Greek extraction, as his name is derived from a Greek word—meaning peaceful—and, probably, he was left an orphan at an early age, as no mention is ever made of his parents.

We do not know why he left Asia Minor and came to Lyons—but we do know, from his writings, that his love to Jesus Christ was very strong, and we think it must

¹ The passage from which we obtain this information has been already quoted in the life of St. Polycarp, page 60.

have been out of love to his Lord, who had said, “I was in prison, and ye visited Me;” for the first historical notice we have of Irenæus is from Eusebius, who mentions his having been sent by the imprisoned martyrs of Lyons on an embassy to Eleutherus, Bishop of Rome, with this recommendation:—

“We pray and desire, Father Eleutherus, that you may rejoice in God in all things, and always. We have requested our brother and companion, Irenæus, to carry this epistle to you, and we exhort you to consider him as commended as a zealous follower of the Testament of Christ. For if we knew that any place could confer righteousness upon any one, we would certainly commend him among the first as a presbyter of the Church, the station that he holds.”

Subsequent to this, about A.D. 169, Irenæus was appointed Bishop of Lyons, and Eusebius informs us that he succeeded Pothinus, after the latter had suffered martyrdom.

We do not know who first preached the Gospel in Gaul, or the exact time of the dawn of its glorious light, but it must have been at a very early date in the Christian era, as there were considerable Churches both at Lyons and Vienne in the second century. There was a constant trade between those cities and Asia Minor, and it is supposed that the Missionaries also came from Asia. Eusebius has preserved to us an epistle written from the Churches of Vienne and Lyons, giving an account of the martyrdoms there, from which the following extracts are taken. We could not bear to read the accounts of such sufferings, did we not believe that a

supernatural strength was given to the martyrs, and indeed their spiritual joy was at times so great that they seem almost to have been unconscious of physical pain. Some say that days of persecution for the Church of Christ will come again. It is not right to anticipate evil, yet if the thought of such a possibility will force itself on our minds, the knowledge of that supernatural strength vouchsafed in the past may strengthen our faith for the future.

In case any of the readers of these "Fragments" should have had no previous knowledge of Church history, it may be well before proceeding further to give some information regarding the office of a Bishop.

The word translated bishop in 1 Timothy iii. 1-2, and in Titus i. 7-8, comes from the Latin, "Episcopus," (borrowed, however, originally from the Greek,) and it literally means overseer, which word is given for it in Acts xx. 28. It has been thought by some that the title of elder (a literal translation of the Greek "Presbiteros") was, in the time of the Apostles, used indiscriminately with that of bishop for the ministers they ordained, and it does seem as if St. Paul, when he mentions the word "elder" in Titus i. 5, might mean the same as that which in verse 7th he designates by the word for bishop. But even in the time of the Apostles one of those ordained by them was appointed to preside over the rest, and to ordain elders or presbyters. Timothy had the charge of the Church at Ephesus, and Titus of the Church in Crete. Naturally, however, it became essential that such a president should have a distinguishing name,

and so immediately after Apostolic times we find the word bishop restricted to this President. We cannot be surprised to find that such an organization should be appointed for the Church.

In every other profession there are different orders, and those who have had most experience are appointed to be generals, admirals, or judges, according to the profession in which they may be. No doubt it sometimes happens that a general is inefficient, and that the wisdom of a judge's sentence is questioned, for in every human institution there must be imperfection.

A bishop has not always been the wisest man in his diocese, and in mediæval times, which have been called the dark ages, on account of the errors and ignorance that prevailed, not only were the judges of the law corrupt, but the bishops often were indolent, ignorant, self-indulgent, and instead of being "examples to their flocks" were "lords over God's heritage." But this was not the case in the earlier and purer days of the Church, the history of which we have been studying. Such bishops as Saints Clement, Ignatius, Polycarp, Pothinus, and Irenæus, were examples to their flocks, and the presbyters over whom they had the supervision must have benefited by their wise counsels. We know this was specially so in the case of Irenæus. For a time after the martyrdoms above related there was a cessation of the persecutions, but other troubles arose, of a nature to distress still more the truthful and peace-loving mind of Irenæus. Dangerous heresies sprang up, and there were divisions, party spirit, animosities, and a zeal not according to knowledge, for it was displayed, not against

the heresies, but regarding questions that might well be considered non-essential. Synod after Synod was convened, to determine the right time for keeping Easter.

The cause of difference was this, the Asiatic Christians considered that the Paschal Feast should always be held on the 14th day after the new moon, in the first month of the Jewish year, and the Feast of the Resurrection three days later, but by following this rule, Easter did not always fall on a Sunday, which was not thought right by the Christians in Europe and Africa; for as our Lord's Resurrection happened on the first day of the week, and is indeed celebrated every Sunday, it was, they deemed, unfitting that the chief festival of its celebration should be on a week day. They therefore kept the Festival of Easter on the Sunday following the 14th day of the month Nisan.¹

Eusebius tells us that "Victor, Bishop of Rome, in the second century, on account of this difference of opinion, wished to cut off the Churches of all Asia, as heterodox, from the common unity. But this was not the opinion of all the Bishops of the Western Church, many of whom exhorted him to contemplate, on the contrary, a course that might be calculated to promote peace, unity, and love to one another. Among these was Irenæus, who, in the name of those brethren in Gaul, over whom he presided, wrote an epistle, in which he maintains the duty of celebrating the mystery of the Resurrection of our Lord only on the day of the Lord. But he also becomingly admonishes Victor not to cut off

¹ The month April was called Nisan after the captivity, instead of Abib.

whole Churches of God who observed the tradition of an ancient custom.” And he—*i.e.* Irenæus—writes as follows:—“The Apostles ordained that we should not judge any one in respect to meat or drink, or in regard to a feast day, or the new moons, or the Sabbaths.” Whence, then, these contentions? Whence these schisms? We keep the feast, but in the leaven of malice and wickedness, cutting in pieces the Church of God, and we preserve what belongs to its exterior, that we may cast away these better things—faith and love. We have heard from the prophetic words that these things are displeasing to the Lord. The controversy is not merely as regards the day, but also as regards the form itself of the fast. Some consider themselves bound to fast one day, others two days, others still more, while others, forty.

And this variety among the observers had not its origin in our time, but long before, in that of our predecessors—some of whom, probably, not being very accurate in their observance of it, handed down to posterity the custom, as it had through simplicity or private fancy been introduced among them. And yet, nevertheless, all these lived in peace one with another. When the blessed Polycarp was sojourning in Rome, in the time of Anicetus, though a slight controversy had arisen between them as to certain points, they were at once well inclined to each other, not willing that any quarrel should arise between them upon this head. But Anicetus could not persuade Polycarp to forego the observance of the feast of Easter in his own way, inasmuch as these things had been always so observed by John, the disciple

of our Lord, and by other apostles with whom he had been conversant. Nor, on the other hand, could Polycarp persuade Anicetus to keep the observance in his way, for he maintained that he was bound to adhere to the usage of the Presbyters who had preceded him.

They parted in peace the one from the other, maintaining peace with the whole Church. And this same Irenæus, as one whose character answered well to his name, being in this way a peacemaker, exhorted and negotiated such matters as these for the peace of the Churches. And not only to Victor, but likewise to most of the other rulers of the Churches, he sent letters of exhortation on the agitated question.

Upon all the questions that disturbed or perplexed the Church, Irenæus wrote either treatises or epistles—one to Marcion, his brother, another to Blastus—another to Florinus, &c. Of these some have been altogether lost, and of others only fragments remain, but we have the whole of a long treatise which he wrote against various heretical theories. Some of these theories originated with some would-be-called philosophers, who had not received the gospel of Christ in simplicity, and who endeavoured to unite mythological fables with the Gospel truth, teaching that there was one spiritual Father, and another who was Creator of the material world; that Christ was not equal to the Father; that different spiritual beings, called Aeons, represented and presided over the different virtues; and that there was no eternal punishment. It is unnecessary to describe all the errors of what was called Gnosticism, or to study Irenæus's learned refutation of them. It will

suffice to give his introductory remarks and some extracts from the concluding chapters, which deal with errors that still prevail, and the beauty of the sentiments and the value of the practical advice combined with those arguments, can scarcely fail to be acknowledged by all who peruse them.

EXTRACTS FROM AN EPISTLE OF WHICH IRENÆUS IS SUPPOSED TO BE THE AUTHOR.

The servants of Christ dwelling at Lyons and Vienne, in Gaul, to those brethren in Asia and Phrygia, having the same faith and hope with us, peace, and grace, and glory from God the Father, and Jesus Christ our Lord.

The greatness, indeed, of the tribulation, and the extent of the madness exhibited by the heathen against the saints, and the sufferings which the martyrs endured in this country we are not able fully to declare, nor is it, indeed, possible to describe them.

But the grace of God contended for us, and rescued the weak, and prepared those who, like firm pillars, were able, through patience, to sustain the whole weight of the enemy's violence against them. These coming in close conflict, endured every species of reproach and torture. Esteeming what was deemed great, but little, they hastened to Christ, showing, in reality, "that the sufferings of this time are not worthy to be compared with the glory that shall be revealed in us." And,

first, they nobly sustained all the evils that were heaped upon them by the populace—clamours and blows, plunderings and robberies, stonings and imprisonments, and whatever a savage people delight to inflict upon enemies. After this, they were led to the forum, and when interrogated by the tribune and the authorities of the city, in the presence of the multitude, they were shut up in prison until the arrival of the governor. Afterwards, they were led away to be judged by him, from whom we endured all manner of cruelty.

Vettius Epagathus, one of the brethren, who abounded in the fulness of the love of God and man, and whose walk and conversation had been so unexceptionable, though he was only young, shared in the same testimony with the elder Zacharias. He had walked in all the commandments and righteousness of the Lord blameless, and with alacrity in kind offices to many, abounding in zeal for God, and fervent in spirit. As he was of this high character he could not bear to see a judgment so unjustly passed against us, but gave vent to his indignation, and requested also that he should be heard in defence of his brethren, whilst he ventured to assert that there was nothing either at variance with religion or piety among us. At this, those around the tribunal cried out against him; nor did the Governor allow a request so just and so properly made, but only asked whether he also were a Christian.

He confessed in as clear a voice as possible, and he, too, was transferred to the number of the martyrs, being publicly called the advocate of the Christians.

But he had the Paraclete within him, viz., the Spirit,

more abundantly even than Zacharias, which, indeed, he displayed by the fulness of his love, glorying in the defence of his brethren, and to expose his own life for theirs. He was, indeed, a genuine disciple of Christ, following the Lamb whithersoever he would go.

After this the others also were set apart, and the first martyrs endured their sufferings with promptness and alacrity, most cheerfully finishing the confession of martyrdom.

They who were next apprehended appeared, indeed, unprepared and inexperienced, and so weak as to be incapable of bearing the intensity of the mighty contest. Of these, indeed, about ten fell away, causing great sorrow and excessive grief to our brethren, and damping the ardour of those who had not been taken.

Then, indeed, we were all struck with great fear on account of the uncertainty of their holding out in the profession, not, indeed, dreading the tortures inflicted, but looking at the end, and fearing lest they should apostatize. Those, indeed, that were worthy to fill up the number of the martyrs were seized from day to day, so that all the zealous members of the two Churches, and those by whose exertions the Church had been there established, were collected. The holy martyrs, after this, finally endured tortures beyond all description; Satan striving with all his power that some blasphemy might be uttered by them. Most violently did the collective madness of the mob, the governor, and the soldiers, rage against the holy deacon of Vienne, and against Maturus, a new convert, indeed, but a noble champion of the faith. Also against Attalus, a

native of Pergamus, who was a pillar and foundation of the church there. Against Blandina, also, in whom Christ made manifest that the things that appear mean, and deformed, and contemptible among men are esteemed of great glory with God, on account of love to Him, which is really and powerfully displayed, and glories not in mere appearance. For whilst we were all trembling, and her earthly mistress, who was herself one of the contending martyrs, was apprehensive, lest, through the weakness of the flesh, she should not be able to profess her faith with sufficient freedom, Blandina was filled with such power that her ingenious tormentors, who relieved and succeeded each other from morning till night, confessed that they were overcome and had nothing more that they could inflict upon her. Only amazed that she still continued to breathe after her whole body was torn asunder and pierced, they gave their testimony, that one single kind of the torture inflicted, was of itself sufficient to destroy life, without resorting to so many and such excruciating sufferings as these. But this blessed saint, as a noble wrestler, in the midst of her confession itself renewed her strength, and to repeat "I am a Christian, no wickedness is carried on by us," was to her rest, refreshment, and relief from pain.

And Sanctus himself also nobly sustaining beyond all measure and human power the various torments devised by men, whilst the wicked tormentors hoped that, by the continuance and the greatness of the tortures, they would get to hear something from him that he ought not to say, withstood them with so much firmness that

he did not even declare his name, nor that of his nation, nor of the city whence he was, nor whether he was a slave or a freeman, but to all the questions that were proposed, he answered in the Roman tongue, “I am a Christian.” For this he confessed instead of his name, his city, his race, and instead of everything. No other expression did the heathen hear from him.

Christ suffering in him exhibited wonders; defeating the adversary, and presenting a kind of model to the rest, that there is nothing terrific where the love of the Father, nothing painful where the glory of Christ prevails.

The devil also led forth a certain Biblias to punishment, who was one of those that had renounced the faith, and thinking that he had already swallowed her, was anxious to increase her condemnation by blasphemy, and constraining her as a frail and timid character, easily overpowered to utter impieties against us.

But in the midst of the torture she repented, and recovered herself, and, as if awaking out of a deep sleep, was reminded by the punishment before her, of the eternal punishment in hell. And accordingly she contradicted the blasphemers in her declarations. “How,” said she, “could such as these devour children, who considered it unlawful even to taste the blood of irrational animals?” After that she professed herself a Christian and was added to the number of the martyrs.

But all the tortures of the tyrants were defeated by Christ through the patience of the martyrs. Though confined in prison, devoid of all human aid, they were strengthened by the Lord, and filled with power from

Him both in body and mind, and even stimulated and encouraged the rest.

The blessed Pothinus, who had faithfully performed the ministrations of the Episcopate at Lyons, who was past his ninetieth year, and very infirm in body; who, indeed, scarcely drew his breath, so weak was he in body at the time; yet, in the ardour of his soul, and his eager desire for martyrdom, he roused his remaining strength, and was himself also dragged to the tribunal. Though his body, indeed, was already nearly dissolved, partly by age and partly by disease, yet he still retained his life in him that Christ might triumph by it. When carried by the soldiers to the tribunal, whither the public magistrates accompanied him, and when all the mob raised every outcry against him, he gave a noble testimony. When interrogated by the governors who was the God of the Christians? he said, "If thou art worthy thou shalt know." After this he was unmercifully dragged away and endured many stripes, whilst those that were near abused him with their hands and feet in every possible way, not even regarding his age. And those at a distance, whatsoever they had at hand, every one hurled at him, thinking it would be a great sin and impiety if they fell short of wanton abuse of him; for they supposed they would thus avenge their own gods. Thus, scarcely drawing breath, he was thrown into prison, and after two days he there expired.

A wonderful interposition of God was now exhibited, and the boundless mercy of Christ clearly displayed a thing that had rarely happened among brethren, but was by no means beyond the reach of the skill of Christ. For

those that had fallen from the faith on the first seizure were also themselves imprisoned, and shared in the sufferings of the rest. Their renunciation did them no good now, for whereas at first they had been imprisoned as Christians, they were at this time confined as murderers and guilty culprits, and were punished with twice the severity of the rest. Those imprisoned as Christians were even refreshed by the joy of martyrdom, the hope of the promises, the love of Christ, and the Spirit of the Father; but the others were sadly tormented by their own conscience. So that the difference was obvious to all in their very countenances when they were led forth. For the one went on joyfully, much glory and grace being mixed in their faces, so that their bonds seemed to form noble ornaments, and, like those of a bride, adorned with various golden bracelets, and impregnated with the sweet odour of Christ, they appeared to some anointed with earthly perfumes. But the others, with downcast look, dejected, sad, and covered with every kind of shame, in addition to this, were reproached by the heathen as mean and cowardly, bearing the charge of murderers, and losing the honourable, glorious, and life-giving appellation of Christians. The rest, however, seeing these effects, were so much the more confirmed, and those that were taken immediately confessed, not even admitting the thought suggested by diabolical objections.

The imprisoned Christians were zealous in their imitation of Christ, "who, though in the form of God, thought it not robbery to be equal with God," and though they, neither once nor twice, but frequently, had

endured martyrdom, and had been again taken away from the beasts to prison, and had brands, and scars, and wounds spread over them, yet they did not proclaim themselves martyrs; and if any one of us, either by letter or in conversation, called them martyrs, they seriously reproved us. For they cheerfully yielded the title of martyr to Christ, the true and faithful Martyr, the First begotten from the dead, the Prince of divine life.

But of those that had already departed, they said: "They now are martyrs whom Christ has thought worthy to be received in their confession, setting the seal to their martyrdom by the issue. But we are but indifferent and mean confessors, and with tears did they entreat the brethren that they should offer up incessant prayers that they might be made perfect. And they did not arrogate any superiority over the backsliders; but in those things wherein they themselves abounded in this they supplied those that were deficient, exercising the compassion of mothers, and pouring forth many prayers to the Father on their account. Always lovers of peace, they always recommended peace, and with peace they departed to God. Not leaving grief to their mother, the Church, no discord or dissensions to the brethren, but joy and peace, unanimity and love. And this account respecting the love of these blessed brethren towards those that fell away, it is profitable to add, on account of those who, after these events, unsparingly exercised an inhuman and merciless disposition towards the members of Christ."

EXTRACTS FROM A TREATISE AGAINST HERESIES BY ST. IRENÆUS.

Inasmuch as certain men have set the truth aside, and bring in lying words and base genealogies, which, as the Apostle says, minister questions rather than godly edifying which is in faith, and by means of their craftily constituted plausibilities draw away the minds of the inexperienced and take them captive, I have felt constrained, my dear friend, to compose the following treatise in order to expose and counteract their machinations.

These men falsify the oracles of God and prove themselves evil interpreters of the good word of revelation. They also overthrow the faith of many by drawing them away, under a pretence of knowledge, from Him who founded and adorned the universe, as if, forsooth, they had something more excellent and sublime to reveal, than that God who created the heaven and the earth and all things that are therein. By means of specious and plausible words, they cunningly allure the simple-minded to enquire into their system ; but they, nevertheless, clumsily destroy them, while they initiate them into their blasphemous and impious opinions, and these simple ones are unable, even in such a matter, to distinguish falsehood from truth. Error, indeed, is never set forth in its naked deformity ; lest, being thus exposed, it should at once be detected. But it is craftily decked out in an attractive dress, so as, by its outward form, to make it appear

to the experienced (ridiculous as the expression may seem) more true than the truth itself! One far superior to me has well said, in reference to this point, "A clever imitation in glass casts contempt, as it were, on that precious jewel the emerald, which is most highly esteemed by some, unless it come under the eye of one able to test and expose the counterfeit. Or, again, what inexperienced person can with ease detect the presence of brass when it has been mixed up with silver?" Lest, therefore, through my neglect, some should be carried off, even as sheep are by wolves, while they perceive not the true character of these men, because they outwardly are covered with sheep's clothing, against whom the Lord has enjoined us to be on our guard, and because their language resembles ours, while their sentiments are very different,—I have deemed it my duty to unfold to thee, my friend, these portentous and profound mysteries which do not fall within the range of every intellect, because all have not sufficiently purged their brains.

I do this, in order that thou, obtaining an acquaintance with these things, mayest in turn explain them to all those with whom thou art connected, and exhort them to avoid such an abyss of madness and of blasphemy against Christ. Not that I am practised either in composition or eloquence; but my feeling of affection prompts me to make known to thee and all thy companions these doctrines which are now, through the goodness of God, brought to light. Thou wilt not expect from me, who am resident among the Keltae, and am accustomed for the most part to use a barbarous

dialect, any degree of rhetoric, which I have never learned, or any excellence of composition, which I have never practised, or any beauty and persuasiveness of style, to which I make no pretensions. But thou wilt accept in a kindly spirit, what I in a like spirit, write to thee, simply, truthfully, and in my own homely way, whilst thou thyself, as being more capable than I am, wilt expand those ideas, of which I send thee, as it were, only the seminal principles ; and in the comprehensiveness of thy understanding wilt develop to the full extent the points on which I briefly touch, so as to set with power before thy companions those things which I have uttered in weakness. In fine, as I, to gratify thy long-cherished desire for information regarding the tenets of these persons, have spared no pains, not only to make these doctrines known to thee, but also to furnish the means of proving their falsity, so shalt thou, according to the grace given thee by the Lord, prove an earnest and efficient minister to others, that men may no longer be drawn away by the plausible system of these heretics, which I now proceed to describe.

Irenæus then proceeds to describe the special errors of Gnosticism and to refute them ; but as those errors have long since passed away, the study of them is not now of practical importance for the student of Church history.

Afterwards he goes on to point out wherein consisted the heresy of Pharisaism, namely, that the Pharisees trusted to mere outward observance of the Law, caring not for the spiritual meaning, and that if they had

studied the Old Testament aright, they would not have fallen into this error, as it is said in the Psalms, "the sacrifice of God is a broken spirit," and again Jeremiah saith, "Let him that glorieth glory in this, to understand and know that I am the Lord, who doth exercise loving-kindness, righteousness, and judgment in the earth, for in these things I delight, and not in sacrifices, holocausts or oblations," and in Hosea it is said, "I desire mercy and not sacrifice, and the knowledge of God *more* than burnt offering."

God did indeed impose upon the Jewish people, Irenæus says, the sacrifices, oblations, and all the other services of the Law, but they were the "celestial patterns, spiritual images, types of things to come," and by means of these types they were to learn to fear God, and to become devoted to His service. When they failed in that spiritual end, the sacrifices became displeasing to God, as He tells them by His prophet Isaiah: "Bring no more vain oblations—your new moons and your appointed feasts My soul hateth—it is iniquity even the solemn meeting."

The prophets then indicated in the plainest manner, that God stood in no need of slavish obedience, and our Lord in His sermon on the mount confirms what the prophets had already declared.

After this, Irenæus goes on to speak of the typical sacrifice of the Christian Church, appointed by our Lord Jesus Christ Himself, in the following words:—

Having given directions to His disciples to offer to God the first fruits of His own created things, not as if He stood in need of them, but that they might be

themselves neither unfruitful nor ungrateful, He took that created thing bread, and gave thanks and said, "This is My body," and the cup likewise which is part of that creation, to which we belong, He confessed to be His blood, and taught the new oblation of the new covenant, which the Church receiving from the Apostles offers to God throughout all the world, concerning which Malachi thus spake beforehand, "From the rising of the sun unto the going down of the same, My Name is glorified among the Gentiles, and in every place incense is offered to My Name, and a pure sacrifice, for great is My Name among the Gentiles, saith the Lord Omnipotent;" indicating in the plainest manner by these words, that the former people, the Jews, shall indeed cease to make offerings to God, but that in every place sacrifice shall be offered to Him, and that a pure one, and His Name be glorified among the Gentiles. What other Name is there, which is glorified among the Gentiles, than that of our Lord ? by whom the Father is glorified, and man also. And because it is the Name of His own Son, who was made man by Him, He calls it His own. Since, therefore, the Name of the Son belongs to the Father, and since the Church makes offerings through Jesus Christ, He says well on both these grounds,—"In every place incense is offered to My Name, and a pure sacrifice." Now John in the Apocalypse declares that the incense is the prayers of the saints.

The oblation of the Church, therefore, which the Lord gave instructions to be offered throughout all the world, is accounted with God a pure sacrifice, and is

acceptable to Him ; not that He stands in need of a sacrifice from us, but that he who offers is himself glorified in what he does offer if his gift be accepted. The class of oblations in general has not been set aside; there were both oblations there, and there are oblations here. Sacrifices there were among the people ; sacrifices there are, too, in the Church ; the species alone have been changed.

It behoves us to make an oblation to God, and in all things to be found grateful to God our Maker, in a pure mind and faith, without hypocrisy, in well-grounded hope, in fervent love, offering the first fruits of His own created things.

How can some say that the flesh which is nourished with the body of the Lord, and with His blood, goes to corruption, and does not partake of life ? Let them, therefore, either alter their opinion or cease to offer the things just mentioned. But our opinion is in accordance with the Eucharist, and the Eucharist in turn establishes our opinion. For we offer to Him His own, announcing consistently the fellowship and union of the flesh and Spirit. For, as the bread which is produced from the earth when it receives the invocation of God is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly, so, also, our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity.

ON THE FUTURE STATE.

The Lord has taught with great fulness, that souls not only continue to exist—not by passing from body to body—but that they preserve the same form in their separate state as the body had to which they were adapted, and that they remember the deeds which they did in this state of existence, and from which they have now ceased, in that narrative which is recorded, in which He states that Dives knew Lazarus after death, and Abraham in like manner, and that each one of these persons continued in his own proper position, and that Dives requested Lazarus to be sent to relieve him, on whom he did not formerly bestow even the crumbs which fell from his table. Our Lord also tells us of the answer given by Abraham, who was acquainted not only with what respected himself, but Dives also; and who enjoined those who did not wish to come into that place of torment to believe Moses and the Prophets, and to receive the preaching of Him who was to rise again from the dead. By these things, then, it is plainly declared that souls continue to exist—that they possess the form of a man, so that they may be recognized, and retain the memory of things in this world; moreover, that the gift of prophecy was possessed by Abraham, and that each class of souls receives a habitation, such as it has deserved, even before the judgment.

In both Testaments the righteousness of God is displayed, in that He takes vengeance in this world more moderately, but in the other enduringly and more

rigidly ; but the fire is eternal, and the wrath of God which shall be revealed from heaven entails a heavier punishment on those who incur that. David says, "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth ;" and the Elders have pointed out that those men are devoid of sense who do endeavour to bring in another Father, setting over against these punishments what great things the Lord had done at His coming, to save those who received Him, taking compassion upon them ; while they keep silence with regard to His judgments and all those things which shall come upon such as have heard His words but done them not, and that it were better for them if they had not been born, and that it shall be more tolerable for Sodom and Gomorrha in the judgment than for that city which did not receive the word of His disciples.

For as in the New Testament the faith of man in God has been increased, receiving in addition to what was already revealed the Son of God, that man, too, might be a partaker of God ; so is also our walk in life required to be more circumspect, when we are directed not merely to abstain from evil actions, but even from evil thoughts, and from idle words and empty talk and scurrilous language ; thus also the punishment of those who do not believe the Word of God and despise His Advent, and are turned away backwards is increased—being not merely temporal, but rendered also eternal. For to whomsoever the Lord shall say, "Depart from Me, ye cursed, into everlasting fire," these shall be damned for ever ; and to whomsoever He shall say,

“Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world,” these do receive the kingdom of God for ever, and make constant advance in it. There is one and the same God, the Father and His Word, who has been always present with the human race by means, indeed, of various dispensations, and Who has wrought out many things and saved from the beginning those who are saved—namely, those who love God and follow the Word of God; and He has judged those who are judged—that is, those who forget God, and are blasphemous and transgressors of His word.

St. Paul, also, does say, “We are unto God a sweet savour of Christ in them that are saved, and in them that perish; to the one we are the savour of death unto death, and to the other the savour of life unto life” (2 Cor. ii. 15, 16).

To whom, then, is there the savour of death unto death unless to those who believe not, neither are subject to the Word of God? And who are they that did even give themselves over unto death? Those men, doubtless, who do not believe, nor submit themselves to God. And who are they that have been saved and receive His inheritance? Those, doubtless, who do believe God, and who have continued in His love, as did Caleb and Joshua of old. But who are they that are saved now and receive life eternal? Is it not those who love God, and believe His promises, and who in malice have become as little children?

This was the object of the long-suffering of God, that man passing through all things, and acquiring the know-

ledge of moral discipline, then attaining to the resurrection from the dead, and learning by experience what is the source of his deliverance, might always live in a state of gratitude to the Lord, having obtained from Him the gift of incorruptibility, that he might love Him the more, and that he might know himself, how mortal and weak he is; while he also understands, respecting God, that He is immortal and powerful to such a degree as to confer immortality upon what is mortal, and eternity upon what is temporal, and may understand, also, the other attributes of God displayed towards himself, by means of which, being instructed, he may think of God in accordance with the divine greatness. For the glory of man is God, but His works are the glory of God, and the receptacle of all His wisdom and power is man.

Just as the physician is proved by his patients, so is God also revealed through men. And therefore Paul declares "God hath concluded all in unbelief, that He may have mercy upon all," not saying this in reference to spiritual *Æons*, but to men who had been disobedient to God, and being cast off from immortality, then obtained mercy, receiving through the Son of God that adoption which is accomplished by Himself. For he who holds without pride and boasting the true opinion regarding created things and the Creator, who is the Almighty God of all, and who has granted existence to all; such an one continuing in His love, and in subjection and giving of thanks, shall also receive from Him the greater glory of promotion, looking forward to the time when he shall become like Him who died for

him. For He, too, "was made in the likeness of sinful flesh," to condemn sin, and to cast it, as now a condemned thing, away beyond the flesh, and that He might call man forth into His own likeness, assigning him as His own imitator to God, and imposing on him His Father's law, in order that he may see God, and granting him power to receive the Father, being the Word of God who dwelt in man, and became the Son of Man, that He might accustom man to receive God, and God to dwell in man, according to the good pleasure of the Father.

The belief of St. Irenæus that the soul possessed a form of its own, independent of the more material body in which it is enclosed, was shared by Origen, who succeeded St. Clement in the mastership of the Catechetical School of Alexandria, and also by Tertullian, a presbyter of Carthage in the second century. The soul's form they considered to be corporeal, but of such tenuity, as to be invisible according to the present laws of our vision.

Nature has analogies which may help us to understand this. The air we breathe is invisible, and possibly there may be no substance in nature, which might not be reduced to a gaseous and invisible state.

Both angels and souls may possess forms of this airy nature, and they might become visible, were our eyes to be miraculously endowed with a keener vision. This was the case with Elisha and his servant (see 2 Kings vi. 17), and probably also with St. John, when he "saw the souls under the altar" (Rev. vi. 9). Or those airy forms

might themselves for a time have been so solidified, as to become visible to mortal sight, and this may have sometimes taken place, when angels appeared in the olden time.

All our ideas are so bound up with the senses of the material body, that we cannot imagine our existence without them, and it is a comfort to believe with these old Fathers, that we need not even attempt to do so. We know that to the Christian, "death is gain," for it is in a nearer sense than can be realised here, "to be with Christ," but it may well heighten the joy of our anticipation to believe, that the soul when set free from the burden of the flesh will have eyes to see that glorious Form, ears to hear His voice.

Before that glorious anticipation, other hopes may well grow pale, as stars in sunlight.

Yet our earthly affections, while subordinate, are not extinguished by the Divine; and, is it not pleasant to think of those we have loved here, as still wearing in Paradise the same well-known features, which we shall again see and recognise,—

"And with the morn those angel faces smile,
Which we have known long since and lost awhile."

UPON FREE WILL.

This expression of our Lord, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would

not," sets forth the ancient law of human liberty, because God made man a free agent, from the beginning, possessing his own power, even as he does his own soul, to obey the behests of God voluntarily, and not by compulsion of God. For there is no coercion with God, but a good will towards us is present with Him continually, and therefore does He give good counsel to all, and in man as well as in angels He has placed the power of choice, so that those who had yielded obedience might justly possess what is good, given indeed by God, but preserved by themselves. On the other hand, they who have not obeyed, shall with justice, not being found in possession of the good, receive condign punishment, for God did kindly bestow on them what was good, but they themselves did not diligently keep it, nor deem it something precious, but poured contempt upon His supereminent goodness. Rejecting, therefore, the good, and as it were spurning it out, they shall all deservedly incur the just judgment of God, which also the Apostle Paul testifies in his Epistle to the Romans, where he says, "Despisest thou the riches of His goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God: who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey

unrighteousness,—indignation and wrath, tribulation and anguish upon every soul of man that doeth evil."

If some had been made by nature bad, and others good, these latter would not be deserving of praise for being good, for such were they created; nor would the former be reprehensible, for thus were they made. But since all men were of the same nature, able both to hold fast and to do that which was good, and, on the other hand, having also the power to cast it from them and not to do it, some do justly receive praise even among men, who are under the control of good laws, and much more from God, and they obtain deserved testimony of their choice of good and of persevering therein; but the others are blamed, and receive a just condemnation, because of their rejection of what is fair and good.

Our Lord asserted that "the kingdom of heaven was the portion of the violent, and that the violent take it by force," that is, those that by strength and earnest striving are on the watch to snatch it away on the moment. On this account St. Paul also says, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." This able wrestler, therefore, exhorts us to the struggle for immortality that we may be crowned, and may deem the crown precious; namely, that which is acquired by our struggle, but which does not encircle us of its own accord. And the harder we strive, so much is it the more valuable; while so much the more valuable it is, so much the more should we esteem it. And, indeed, those things are not esteemed so highly which come spontaneously as those which are

reached by much anxious care. Since, then, this power has been conferred upon us; both the Lord has taught us and the Apostle has enjoined us the more to love God that we may reach this prize for ourselves by striving after it."

(Irenæus, however, by no means fell into the dangerous error of Pelagius, that it was possible for human nature unaided to become perfect, for though we have the awful power of resisting God's will, we are powerless to renew our own hearts. We must ask for the Holy Spirit to effect that.)

Irenæus goes on to say, "We do now receive a certain portion of His Spirit tending towards perfection and preparing us for incorruption, being, little by little, accustomed to receive and bear God," which also the Apostle terms an earnest; as St. Paul says, "Ye have been sealed with the Holy Spirit of promise, which is the earnest of our inheritance."

Those persons, who possess the earnest of the Spirit, and who are not enslaved by the lusts of the flesh, but are subject to the Spirit, and who in all things walk according to the light of reason, does the Apostle properly term spiritual, because the Spirit of God dwells in them; and if, at the present time, having the earnest, we cry "Abba, Father," what shall it be when on rising again we behold Him face to face; when all the members shall burst into a continuous hymn of triumph, glorifying Him who raised them from the dead, and gave them the gift of eternal life?

For if the earnest does now even cause him to cry "Abba, Father," what shall the complete grace of the

Spirit effect, which shall be given to men by God? It will render us like unto Him, and accomplish the will of the Father; for it shall make man after the image and likeness of God.

If, then, thou art God's workmanship, await the Hand of thy Maker. Offer to Him thy heart in a soft and tractable state, and preserve the form in which the Creator has fashioned thee, having moisture in thyself, lest by becoming hardened thou lose the impression of His fingers. His hand fashioned thy substance, He will cover thee within and without with pure gold and silver, and He will adorn thee to such a degree, that even the King himself shall have pleasure in thy beauty. But if thou being obstinately hardened dost reject the operation of His skill and show thyself ungrateful towards Him, thou hast lost both His workmanship and life. But if thou shalt deliver up to him what is thine, that is, faith towards Him and subjection, thou shalt receive His handiwork, and shalt be a perfect work of God.

To as many as continue in their love towards God, does He grant communion with Him; and communion with God is life and light, and the enjoyment of all the benefits which He has in store. But on as many as according to their own choice depart from God He inflicts that separation from Himself which they have chosen of their own accord. For separation from God is death, and separation from light is darkness. Those who cast away by apostasy those forementioned good things, being in fact destitute of all good, do experience every kind of punishment. God, however,

does not punish them immediately of Himself, but that punishment falls upon them because they *are* destitute of all that is good. Now good things are eternal and without end with God, and therefore the loss of them is also eternal and never ending. It is in this matter just as occurs in a flood of light, those who have blinded themselves or have been blinded by others, are for ever deprived of the enjoyment of light. It is not, however, that the light has inflicted upon them the penalty of blindness, but it is that the blindness itself has brought calamity upon them, and therefore the Lord declared "He that believeth on Me is not condemned," that is, is not separated from God, for he is united to God through faith. On the other hand, He says, "He that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God," that is, he separated himself of his own accord. "For this is the condemnation, that light is come into this world, and men have loved darkness rather than light. For every one who doeth evil hateth the light, and cometh not to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that he has wrought them in God." (St. John iii. 18, 19, 20, 21.)

What the character of St. Irenæus must have been is very clearly revealed to us by the writings he has bequeathed to the Church. He seems both in mind and heart to have borne a strong resemblance to the beloved apostle, St. John.

There is the same clearness of insight into divine truth, the same burning love, and withal the same modesty, for he scarcely ever mentions himself. His portrait stands out before us from the past as that of a man entirely devoid of egoism. His eagle eye, like that of the beloved apostle, was so fixed on his Divine Master that self was altogether forgotten. We cannot but regret, however, that we have so few details given us of the personal history of Irenæus. Eusebius does not even mention his death. Possibly, the country between Lyons and Rome may have been so disturbed by tribal warfare that no messenger could again be sent to Rome with tidings of the Gallican Churches.

The vividness with which some periods of early Church history are delineated, remind us of the flashes of lightning in a summer night, revealing for an instant every feature of the distant landscape, which is again shrouded in darkness, rendered even more intense, by the contrast of the preceding light. We know nothing of the history of the founding of the Church at Lyons, and the first notice we have of it is the Epistle to the Church at Rome, giving an account of the martyrdoms, with such minute details regarding the circumstances and characters of the sufferers, and details regarding their tortures and death, so painful and harrowing, that many have been omitted here, and after this, the history of the Church at Lyons is again lost in obscurity, relieved only by a few lines from the pen of Gregory, Bishop of Tours in the 6th century, who informs us "That after several torments Irenæus was put to death, and together with him almost all

the Christians of that populous city, whose numbers could not be reckoned, so that the streets of Lyons flowed with the blood of Christians.”

But “the blood of the martyrs is the seed of the Church”; the lamp of truth has ever only burned the brighter for the fires of persecution. Gamaliel spake truly when he said: “If this counsel or work be of God, ye cannot overthrow it.” The little band of disciples, that in Gamaliel’s time might be contained in an upper room in Jerusalem, could now count its numbers by thousands in Europe, Asia, and Africa; in another century the Roman Empire was itself vanquished, and we know that that conquest will go on till all “the kingdoms of this world have become the kingdoms of our Lord and of His Christ,” and the little band of disciples will become that mighty “multitude, whom no man can number”; casting their crowns down before the throne of God, as they exclaim: “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” (Revelation v. 12; vii. 12.)

ON THE LITURGY OF LYONS,
COMMONLY CALLED
THE GALLICAN LITURGY.

When Missionaries went from Rome to Gaul in the third century, they found there a different Liturgy from the Roman to which they had been accustomed; they acquiesced in this Liturgy, and it is the one which has always borne the name of Gallican. Whatever Churches had been founded in Gaul at that early period, had received their Ministry and their ecclesiastical rites from Lyons.

The Church at Lyons may therefore well be considered as the source of the Gallican Liturgy. This Liturgy differed materially from all others, excepting the Ancient Spanish or Mozarabic Liturgy which is so similar, it is supposed to have sprung from the same fount.

The leading characteristic of the Gallican Liturgy was its almost boundless variableness.

The Lord's Prayer, the Creed, and the Gloria in Excelsis were used for every service, and the words of institution of the Lord's Supper remained always the same, but the Prefaces, Homilies, numerous prayers and benedictions, all of considerable length, were never the same any two days of the year, and the rubrics or directions for the service are in the imperative, not in the indicative mood as in the Roman Liturgy. The manuscripts as yet discovered contain only the portions varying for each day. This is not very surprising, as

what was invariable both for ordinary Morning and Evening and the Holy Communion Services, must have been known by heart, and so many copies would not be necessary. Very probably it was closely allied to the Liturgy of St. James, if not identical. The Service began with lessons from four different parts of the Bible—the Law, the Prophets, the Gospel, and Epistles. Psalms were sung between the Lessons—the Books of Scripture were read consecutively, and peculiar Psalms and Lessons were not prescribed for each day.

Surely in this variableness of the Gallican Liturgy we can trace the providence of God, providing for the different dispositions of men and nations, for whereas some do regard the repetition of the same words with the feelings expressed by Keble,

“As for some dear familiar strain,
Untired we ask and ask again ;
Ever in its melodious store
Finding a spell unheard before.”

There are others to whom this repetition is only monotony, and for whom the variety of the Gallican Liturgy would have been more suitable.

This great distinctiveness of the Gallican Liturgy proves that it must have sprung from a different fount from the Roman, and indeed from that of all others, except, as has been said, the ancient Spanish Liturgy.

It is universally admitted that the Church of Lyons was founded by Missionaries from Asia Minor. It was thence, therefore, that she received her ecclesiastical traditions, and both tradition and history unite in

asserting that they might be traced back to the Apostle St. John, for Eusebius states that St. John exercised a diligent superintendence over the Churches of Asia and Phrygia, and an Irish writer in the eighth century actually states that St. John first chaunted the Gallican Liturgy !

This Liturgy has a special interest for us in the fact that the Liturgy used in the Ancient British Church was the same as the Gallican.

Bede, the first English ecclesiastical historian, writing in the seventh century, relates that when Gregory, Bishop of Rome, sent Augustine to England, A.D. 597, to convert the Saxons, Augustine was perplexed on finding that in the British Church customs and services differing from the Roman already existed, and he wrote to ask Bishop Gregory's advice in these words: "Whereas the faith is one and the same, why are there different customs in different Churches ? and why is one custom of services observed in the holy Roman Church, and another in the Gallican ?" Gregory replied, " You know, my brother, the custom of the Roman Church, in which you have been bred up. But it pleases me, that if you have found anything in the Roman or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English, which as yet is new in the faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Choose therefore from every Church those things which are pious, religious, and

upright ; and when you have, as it were, made them up into one body, let the minds of the English be accustomed thereto."

This good advice was followed, and the English Liturgies—for they varied in different Dioceses before the Reformation, and were called "Uses"—were a combination of the chief features of the Roman¹ and Gallican Liturgies.

The Te Deum, which by some ancient writers is said to be due to St. Ambrose, is by others ascribed to different authors, and Nicetus, Bishop of Triers, and Hilary of Poictiers, have been named amongst them. Palmer says in his *Originæ Liturgicæ*, that "some reasons appear to justify the opinion that the Te Deum was composed in the Gallican Church, from which source we also receive the Creed of St. Athanasius, as though bearing the name of Athanasius, it is believed to have been composed by Hilary, Archbishop of Arles in the fifth century. The Litany probably had also a Gallican origin. There were Litanies in both Roman and Gallican Liturgies, but the most ancient seems to have been introduced by Mamertus, Bishop of Vienna in Gaul, A.D. 450, after great earthquakes, when the people went in solemn procession repeating those prayers with alternate reponses. At least, subsequent to that date, the word was confined to such special

¹ Palmer says of the Roman Liturgy, that there are good reasons for believing that it also may have existed from a period of the most remote antiquity. It was probably derived from the Liturgy of St. Mark, though it was enlarged by Leo, Gelasius, and Gregory, Bishops of Rome in the fourth, fifth, and sixth centuries.

supplications, for previously the word had been sometimes applied to any form of prayer, coming from the Greek word Litaneuo—I pray.

The Psalms used in the Gallican Liturgy were from a version translated from the Septuagint by St. Jerome, and first used in the Churches of Gaul, towards the close of the sixth century. This version was immediately afterwards introduced into England, and it is nearly the same as that, which in an English translation we still use in the Prayer Book.

At the time of the Reformation the different Ritual books of the Church of England were collected by order of Edward VI., and one book was framed from them; all that could be considered erroneous (having been added in the darker ages of the Church) was expunged, and many valuable and beautiful prayers were introduced.

That one commencing: Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, &c., is a Reformation prayer, and so is the beautiful collect for Ash Wednesday.

And the English Liturgy was corrected and improved, Palmer says, after the examples of the ancient Gallican, Spanish, Alexandrian and Oriental types—St. Mark's being the Alexandrian Liturgy, and St. James's the Oriental.

There are several old Manuscripts still in existence containing portions of the Liturgy used in the Early Irish Church, the prayers in Latin, but the rubrics in Irish. One of these is at St. Gall, in Switzerland, where a monastery had been founded by an Irish Saint

of that name in the seventh century, others are at Dublin, and there is a famous one of ninth century date now the property of Lord Ashburnam, but which used to be in the library of the Duke of Buckingham at Stowe, and hence is called the Stowe Missal, which besides the Gospel of St. John, contains several prayers, partly resembling those of the Gallican and those of the Roman Liturgies, showing that this was an age of transition.

All that is left of the Liturgy used in the earliest Scottish-Celtic Church is a fragment combined with the Gospels in a Manuscript called the Book of Deer, because it belonged to a monastery of that name founded by St. Columba on the shores of the Moray Firth.

This fragment is a portion of the Service for the Communion of the Sick, and Warren in his Liturgy of the Celtic Church (page 163) says, "There is a close coincidence between many expressions in this short eucharistic office and those in Gallican and Mozarabic (or Spanish) Missals, and there is a marked deviation from certain invariable features of the Roman Liturgy. This short fragment closes with the 'Apostles' Creed, a Creed which, though it was the Faith of the Apostles, we cannot affirm to be their own words. The origin of it is lost in obscurity; but how often is this the case with the source of any good work, and we are reminded of our Lord's words regarding the greatest of all, "The kingdom of God cometh not with observation."

There is a proof that the first Liturgy used in Scotland had been identical with the Gallican, in the

fact that Alcuin, a native of Yorkshire, but who went thence to the Court of Charlemagne and became his ecclesiastical lecturer, wrote to the Archbishop of York, urging him to cause that the Scottish Liturgy used in York should be superseded by the Roman, as had been done in France by the order of Charlemagne—such a strong desire arose in the Church at this time, that the rites and customs of all branches of the Church should be exactly the same.

When the art of printing was invented, the Gallican Liturgy, being no longer in use, remained in manuscript, indeed, it was altogether lost sight of till some portions of it were discovered in the seventeenth century by the learned ecclesiastics Bona and Thomasius. Since then, other Manuscripts were brought to light, and the publication of the whole in Latin was commenced by the late Rev. Dr. Neale, of the Church of England, and the Rev. George Hay Forbes, of the Scotch Episcopal Church. The publication was not finished—but it is from it that the following portions have been taken, and they are a literal translation. In many instances by altering the construction of the sentences they might have sounded more harmonious to an English ear, but the desire to keep the translation a literal one prevented this alteration.

The information that has been given, is taken from works on the Ancient Liturgies, by Hammond, Freeman, Palmer, and Warren.

EXTRACTS FROM THE GALLICAN LITURGY.

(From the Services for the Day commemorating the Nativity of our Lord, or, Christmas Day.)

ADDRESS.

Dearly beloved brethren, let us venerate with due solemnity the glorious day of the Nativity of our Lord, in which the Author of our salvation, and our Redeemer from death kept the law, and took upon Himself a human body. Let us pray that He who was born for our redemption from sin, may Himself be the perpetual Guardian of our salvation.

COLLECT.¹

O Eternal God, Omnipotent Father, sole hope of our life and rewarder of our faith, who hast deigned to save the world through Thy only Son, look upon us and hear our prayers, and grant that we, who with joy celebrate the humble Advent of Thy Son, may with gladness attain to behold His coming again in glory.

After Lesson from the Prophets.

COLLECT.

Thou art risen upon us, O Lord Jesus Christ, the true Sun of righteousness. Thou hast come from heaven, O Redeemer of the human race, Thou hast

¹ An old word for a short prayer, which, though short, was often a collection of several ideas gathered up into a few words.

lifted up for us the horn of salvation, and O perpetual Offspring of the Heavenly Father, Thou wast born in the house of David, according to the oracles of the ancient Prophets.

Thou art willing to absolve thine own people and to blot out the hand-writing of their former sins, that Thou mightest open the gates of eternal life, and therefore we now beseech Thee, O eternal Salvation, that Thou wouldest make Thyself manifest to our minds, and by delivering us from our evil enemy, wouldest make us followers of righteousness, and that despising all fear of death and walking by a right path we may rightly serve Thee, O Saviour of the world, who with the Father and the Holy Ghost livest, rulest, and reignest God for evermore.

ATTESTATION.

Truly, it is just and right, O Omnipotent God, that we should this day celebrate the natal day of Jesus Christ, our Lord, whom, on this annual Festival, Thou testifiest to have brought forth as the Light of the Gentiles, whom Prophets sang as about to be born—Emanuel—God with us—whom, though Creator of the flesh—an angel announced as about to come in the flesh, and whom born for the salvation of all, the multitude of the heavenly host honoured with divine praises.

We beseech Thee, therefore, O Lord our God, to hear, defend, and sanctify Thy people, whom Thou hast called together to celebrate the blessedness of this present solemnity, and to all of us be pleased to grant

the grace of Divine knowledge, by the communication of Thy Holy Spirit, through Jesus Christ our Lord.

Another prayer after the Hymn or Anthem.

Hear, O Lord, this family dedicated to Thee and assembled in the bosom of Thy Church on this day of solemnity, commemorating Thy Nativity, that it may show forth Thy praise. Give redemption to the captives, sight to the blind, forgiveness to the sinners, because Thou didst come that Thou mightest give us salvation. Look down from Thy holy heaven and illuminate Thy people, whose mind with full devotion is stayed on Thee, O Saviour of the world, who livest and reignest with the Father and the Holy Spirit, world without end. Amen.

THE SERVICE OF THE HOLY COMMUNION.

Truly it is worthy, just, right, and salutary, that we should give thanks to Thee, O Holy Lord, Omnipotent Father, Eternal God, because as to-day our Lord Jesus Christ deigned to visit the world.

The angels sang, "Glory in the highest," when the humanity of the Saviour was revealed. Finally the whole company of angels exulted, because the earth received her eternal King.

He was born into the world, who had lived from everlasting, and who now lives in heaven, Jesus Christ our Lord.

Glory be to God in the highest, on earth peace unto men of good will, because our redemption is accomplished. He who of old was expected of the

Gentiles is come : now is the promise of the resurrection from the dead : already the hope of the eternal life of the blessed shines clearly before us, through Jesus Christ our Lord.

(After silent prayer.)

We believe, Lord, in Thine Advent ; we call to mind Thy Passion. Thy Body for the remission of our sins is broken, Thy Sacred Blood for the price of our redemption is poured out ;—who with the Father and the Holy Spirit livest and reignest.

Not presuming, O holy Father, on our merits, but obeying the command of Thy Son, our Lord Jesus Christ, we dare to say :—

Our Father, which art in heaven, &c.

Preserve us, O Almighty God, from all evil, from all danger, and keep us in every good work, O God, who art perfect truth, and true liberty, and who reignest world without end.

O God, who art rich in mercy, by which Thou hast made us, who were dead in sins, alive, together with Thy Son Jesus Christ, and that He should take the form of a servant who formed all things, that He who was in the God-head should be born in the flesh, that He who was adored above the stars should be wrapped in swaddling clothes, and that He should be in a manger who reigned in heaven. Do Thou propitiously incline Thine ear unto us, that we who rejoice at the Nativity of Thy Son may obey His precepts, which for our salvation He taught us. Grant this through Jesus Christ our Lord.

BENEDICTIONS.

Do Thou, O Lord, bless this Thy family, who by this day's solemnity have been made to rejoice in Thy Advent. Amen.

Give peace to Thy people whom Thou vivifiest by means of Thy precious birth, and whom by the endurance of Thy passion Thou hast redeemed from eternal death. Amen.

Service for the day commemorating the institution of the Lord's Supper, namely, the Thursday before Easter.

PREFACE.

Dearly beloved brethren, on this day, the beginning of the Paschal solemnity, Christ holds forth to us this most holy festival, in the health-giving image of the Lord's spiritual sacrifice. Let us not celebrate it in the bitterness of unleaven, nor in the leaven of old malice, but in sincerity, with a new sprinkling, let us offer up pure sacrifices on holy altars, and let us implore Almighty God, through His only begotten Son, our Lord Jesus Christ, who has deigned by the oblation of His Body and Blood to bless and sanctify these things, now to bless the gifts of His own servants through the sanctification of the Holy Spirit, so that an odour of sweet incense¹ may ascend to His messengers who bear it, through our Lord Jesus Christ the Son.

COLLECT.

O God of sanctification and Lord of all heavenly virtue, hear our prayers, and from the inaccessible

¹ See Rev. v. 8, and viii. 3, 4.

brightness of Thy holy place give ear to this people, blessed and redeemed with the blood of our Lord Jesus Christ.

After a Collect for peace the following is said.

Worthy and just it is (to give thanks unto Thee) for Jesus Christ Thy Son our Lord, who, bound with a linen cloth, washed the feet of His disciples, leaving to them, as He was about to pass out of the world, an example of humility, for He, in very truth, the Master, who had often instructed them by wholesome admonition, now teaches them by His actions. But what wonder is it, if He who took upon Him the form of a servant, and was found in fashion as a man, what wonder is it that He also should pour water into a basin that He might wash His disciples' feet, and that He who poured out His blood upon the earth that He might wash away the guilt of sinners, and who, with the flesh wherewith He was clothed, strengthened the footsteps of His evangelists, should also with that linen wherewith He was girded wipe the feet of those whom He had washed ?

Accordingly He washed the feet of His disciples, but while outwardly He washed their feet, inwardly He purified their souls with the hyssop of His loving kindness.

O wondrous sacrament ! O tremendous mystery !

Peter is troubled on seeing an example of so much humility from a King of such great Majesty.

Timid humanity trembles because Divinity deigns to bow down to its feet !

But unless God stooping down should so descend to man, man lifting up himself could never ascend to God ; and from the time that God deigned to show forth the glory of His humanity in the region of mortality, then did man begin to seek after the realms of everlasting life.

After the Anthem.

Verily thou art holy and just, O Lord, verily great and merciful, who from the highest place of heaven didst send Thy Son, our Lord Jesus Christ, to be a light unto us, and to be the Redeemer of our enslaved bodies.

After silent prayer.

O Lamb of God, who takest away the sins of the world, Thou who art our priest and who wast made a sacrifice for us, look upon us and have mercy upon us. Thou Thyself art our reward, who art our Redeemer.

O Saviour, keep us, whom thou hast redeemed, from all evil.

Before the Lord's Prayer.

Let us, who are about to receive the nourishment of the living Bread, and the gifts of the sacred Blood, strengthen our hearts and minds with the Lord's prayer.

May the Most High acknowledge the voice of His Son, and let the words of Christ and the voice of a united people rise up into the ears of the Father saying :—

Our Father, which art in heaven, &c.

(After the Lord's Prayer.)

Free us, O Lord, from every evil, and defend us from our mightiest enemies—the devil and death, by the

protection of virtue, and by Thy right hand, which is stronger than all.

(After the Communion.)

Grant to us, Almighty God, that as we have been refreshed with the Supper of Thy Passion in this world, so we may be counted worthy to be satisfied with the eternal Supper.

FROM SERVICES FOR EASTER DAY.

ADDRESS.

Dearly beloved brethren, let us in all humility make supplications to our Lord Jesus Christ, who when He rose the third day from the dead raised the bodies of many saints from the tomb.

COLLECT.

O God, who by Thy Only Begotten Son having destroyed death, hast opened to us the gate of eternity, mercifully grant that we may so pass through these, temporal things, that we may at last attain to eternal joys.

ATTESTATION.

Truly it is right and just, O Almighty God, to praise, to bless, to glorify Thee, with all gladness at all times, but especially on the day on which the resurrection of Christ our Passover, who was slain for us, is celebrated ; through whom the powers of evil fell, the chains of hell were broken, and the hand-writing of our ancient

wickedness was blotted out. The sting of death was blunted, and Christ, leading us through spiritual waters from the yoke of Egyptian bondage, rose triumphantly from the dead and has, through His mercy, given us liberty.

LESSONS APPOINTED.

Rev. iv. Acts i. 12. St. Mark xvi.

COLLECT.

Grant, we beseech Thee, Almighty God, that the wonderful Sacrament of this Paschal Feast may give us both temporal peace and eternal life, through Jesus Christ our Lord.

COLLECT FOR PEACE.

Grant that we may follow in our conduct the Paschal Feast which with devotion we now celebrate, and that we may keep that peace which Thou hast commanded, not only with our lips, but with our lives, and that being gifted with all spiritual graces we may duly observe the apostolic precepts. Amen.

A COLLECT FOR ASCENSION DAY.

Wonderful art Thou, O Lord, our God, Who ascended to the East above the heaven of heavens, bearing amid the ministry of angels the trophy of Thy flesh, when the powers of heaven came together to meet Thee.

Place, we beseech Thee, the doctrine of the Ascension so in our hearts, that we following Thee by faith, may thither resort, where we know thou reignest at the right hand of God the Father.

Communion Collect.

May the Sacrament of the Ascension of the Lord, on which day our Advocate, the Lord Jesus Christ, ascended to the Father, that He might send gifts unto us, so set forth its manifold joys to our faith, that Christ, being mindful of His promises, may obtain for us that at His second coming we may be counted worthy to go forth to meet Him joyfully.

From Collects for Whit Sunday.

With prostrate and submissive prayer, O Christ, we beseech Thee, the Giver of the Holy Spirit, on this most celebrated day, on which Thou hast enriched Thy Apostles with such gracious gifts through the fire of the Holy Ghost, at whose coming the Trinity was made manifest, to purify our hearts. Grant that Thy Holy Spirit, the Paraclete, freeing us from all our sins, may work in us progressive holiness, and that He who came as fire upon the Apostles, dispensing to them gifts, may come down also upon us, and both blot out our sins and give us largely of the gifts of piety.

*Specimens from the Ordinary Services.***ADDRESS.**

Dearly beloved brethren, let us with one heart entreat the Lord our Saviour, and the Preserver of all those who believe in Him, and the Author of immortality, that He would impart unto us unfailingly the grace of true godliness.

ATTESTATION.

It is worthy, just, and right that we should worship Thee, O holy Father, Almighty eternal God, in all places and all times; may we through every moment be suppliants to Thee, and adore Thee with all our zeal and all our affections. O God, who art beyond all virtue and all power, the God and Ruler of all, the Judge of the secrets of the heart, whom heaven and earth, angels and archangels, cherubim and seraphim, proclaim with one voice, Holy, holy, holy!

COLLECT FOR PEACE.

Hear us, O God our safety, and worthily admit us to the fellowship of the Divine Sacrifice. This Thy peace do Thou benignly grant, through Jesus Christ our Lord.

Before the Intercessory Collect and the names read aloud.

O God, who in Thy greatness art diffused throughout the universe and nevertheless art wholly present everywhere, distinguishing the divers wills in their qualities, places, times, and persons, and who receivest the vows of all, do Thou mercifully hear us, cherish, and pity us all.

After the names.

May the Lord bless these recited names, may they be acceptable to the Lord, and may the intercession of this oblation assist our prayers. May the spirits of our dear ones also rest in joyful abodes and partake of the joys of the first resurrection, through our Lord Jesus Christ.

The above Collects, headed “Ante Nomina” and “Post Nomina,” occur in every service, though they have not been given; and in some, the meaning was rather obscure.

BEFORE THE LORD'S PRAYER.

In order that God may cause us to be freed from sin in His Holy Name, and that we may assist, with our prayers, those who, being as yet ignorant of the true way, are detained by the devil in the errors of the world, and that He may illuminate all by the knowledge of His Majesty, through Jesus Christ our Lord, we pray and say, following His command: Our Father, &c.

A HOMILY ON THE CREED.

I entreat you, dearest brethren, to listen attentively while I unfold the exposition of the Creed.

The doctrine of the Creed hath the virtue of a Sacrament, it is the illumination of the mind and the fulness of believers. Because in the Creed is taught both the Unity of the Trinity and the Trinity distinct in Persons, both the riches of the Creator and the redemption of the Passion. By this the bond of infidelity is broken, by this the gate of life is opened, and the glory of confession is shown.

The Creed, beloved, is short in words, but great in sacramental efficacy—showing little by the smallness of its size, but containing everything in the compendiousness of its brevity. It is small, that it may not over-

whelm the memory, but full that it may re-enforce the understanding.

The words of this Symbol are to be repeated by us, dearly beloved, so that we may the better fix in your minds those things which we say.

In the first place, dearly beloved, observe diligently what word is at the head of the Creed. "Credo,"—"I believe." Observe that our Lord does not order us to discuss the Divine revelations but to believe them. "In God the Father." God did not first begin to be and then was a Father, but without any beginning, He was both God and Father; therefore because He always was a Father He always had a Son, to Whom He was Father. "Almighty." Nothing is impossible to Him Who created heaven and earth, the sea, all men and animals, by the sole power of His Word, and therefore let it not come into our thoughts, who are commanded to confess Him "Almighty," how, in what manner, this or that may be done. "And in Jesus Christ His Son." Observe, that as we believe in the Father, so must we believe in the Son, and since He is equal to the Father in Majesty, we know that we owe as much obedience, honour, and worship to Him as to the Father. "Jesus Christ." "Jesus" is interpreted "Saviour," but "Christ" is from "chrism," anointed, because as ancient kings were anointed priests with sacred oil, so our Lord Jesus Christ was filled with the infusion of the Holy Spirit. "Who was conceived by the Holy Ghost, born of the Virgin Mary." She could not conceive otherwise than from God, who was worthy to bear God. And it was impossible for her not to have such a conception, who

after the birth was to remain a virgin. "Suffered under Pontius Pilate." This Pilate was judge at that time, being placed by the Emperor in Judea, under whom our Lord suffered, the mention of whom relates to the signification of the time, not to the dignity of that person. "Crucified, dead, and buried." The cross on which He was crucified we bear on our foreheads—as in truth He was born, so He died and was buried. "The third day He rose from the dead." The three days' delay evidently shows that while His body lay in the tomb His soul triumphed over hell. "He ascended into heaven." That is, the place of the condition of our nature, which when born of His mother He took from man, above the heavens to the right hand of God the Father. "Thence He will come to judge the living and the dead." In that same body will He come to judgment in which He ascended into heaven. He judges Christians and pagans, the just and sinners, the faithful and the impious. "And I believe in the Holy Ghost." Observe, that as we must believe in the Father, so we must believe in the Son and in the Holy Ghost. For whoever shall not have believed in one of the Persons of the Trinity, it will do him no good to have believed in two. "The holy Catholic Church." You must know that we ought to believe the Church, but not believe *in* the Church, for the Church is not God, but it is the house of God. "Catholic" means spread over the whole world. The churches of divers heretics are not called "Catholic," because they are contained in different places and in their own peculiar provinces, but this,—the Catholic Church,—truly from the rising of the sun to its setting,

is spread abroad by the splendour of one faith. "The Communion of Saints." That is, we are held in the bond and communion of hope with those who died in this faith which we hold. "The remission of sins." But it is necessary that after the remission which is bestowed on us in baptism, we should hold the disposition of full belief. (The translator has given the words literally, but does not clearly understand the meaning.)¹ "The resurrection of the body." Let us believe that the body which we carry in this life in mortal state will arise immortal, and must render an account for its junction with the soul. "The life everlasting." Without any doubt let us confess that we shall inherit eternal life if we faithfully hold to these holy things which we have unfolded to you, and if ye preserve good conduct.

Is there not contained in this old homily a lesson for the Church in all ages, not only in its exposition of what we are to believe, but also in its caution regarding that little word which is omitted. "We ought to believe the Church, but not to believe *in* the Church."²

Human nature is the same in all ages. The Israelites, from holding the symbol of the brazen serpent in reverence, went on to worship it. And while holding as we should do the Church and its blessed ordinances in

¹ It may mean that belief in baptismal remission will not suffice, unless also the whole circle of Christian doctrine be rightly held.

² This is more clearly brought out in the Nicene Creed, where the words "I believe" are repeated, "I believe one Catholic Apostolic Church."

esteem and reverence, let us take care that we do not so elevate them as almost to conceal from our view the Lord of the Church. Satan will try all means to seduce these hearts of ours. If the world fails to attract he may take even the very means of grace. “Thou shalt worship the Lord thy God, and Him only shalt thou serve,” must be our answer to him here also.

But the reminder of the old homily may speak a word of comfort also for many even in this Christian land, and still more for many of our Christian brethren abroad, who may be placed in circumstances where churches and sacraments are far removed. Let us remember that we believe *in* an Everpresent Lord, Who when it pleases Him, can bless us directly from Himself, even without His own appointed channels, when from no fault of our own we may be deprived of them.

It is hard to bring these extracts to a conclusion when they are taken from a collection so interesting and so voluminous, for, besides many other services for special days, there are innumerable collects for the ordinary Sundays and week days, baptismal services, prayers for the sick, homilies, &c.

May, however, the few specimens now given induce some one to continue the translation. Surely lack of interest need not be feared for the first Prayer Book ever used in the British Isles.

CHAPTER VI.

St. Clement of Alexandria.

St. Clement of Alexandria—Pantænus—St. Bartholomew—St. Mark—St. John—St. Peter—Exhortation to the Gentiles—The Stromata—On human knowledge, false philosophy—The Beatitudes—The Son of God—The True Gnostic—Prayer—On a good wife—Hymn to Christ.

THE town of Alexandria in Egypt, where St. Clement spent the greater part of his life, and of which, according to some writers, he was a native, was called after Alexander the Great, and was founded by him b.c. 332. It stands on a neck of land between the Mediterranean and Lake Mareotis, and the ancient city extended four miles east and west, and one north and south. It was so near both lake and sea, that from the grand public square in the centre of the town, ships could be seen approaching the harbours from either side; for in olden times Lake Mareotis was navigable, but it was an artificial lake, fed by canals from the Nile, and because, owing to the negligence of the Turks, these canals became obstructed, this lake, famous in ancient history, became an arid plain. When, however, Egypt was occupied by the British during their war with France, at the beginning of this century, they turned the waters of the Lake of Aboukir into this plain, and Lake

Mareotis was restored. Alexandria was famous for its handsome streets—one 200 feet wide running from north to south, and another of equal width crossing it at right angles,—its beautiful buildings, and especially for its museum and library attached to the college where the professors taught, all which was kept up at the public expense.

The library was the largest in the world, but it has been the most unfortunate, for three times it has been destroyed by fire, and after the last destruction by the Saracens, it was not again restored.

A Jewish colony existed in Alexandria from its earliest settlement, so that from the midst of the heathen city, the incense of a pure worship went up continually to the true God. We read of Alexandrian Jews in the New Testament. “The dwellers in Egypt” who were present at St. Peter’s first Gospel sermon probably included some of them. Perhaps they may have been then converted, and they would be ready therefore to welcome St. Mark, who is said to have founded the Christian Church at Alexandria. Contemporaneous with the Church, a Christian School was established; Pantænus, a man distinguished for his great learning and his Christian zeal, presided over it towards the close of the second century, and St. Clement was one of his most devoted adherents.

Titus Flavius Clemens was his full name, and originally he was a heathen, but like Justin Martyr, after exhausting all the stores of heathen philosophy, he was still dissatisfied, and having heard of Christianity, he lost no time in seeking instruction from those

fathers of the Church, who could give him certain information regarding those things, which till then he only knew of by rumour. In this state of mind Clement found Pantænus, and being instructed by him in the true doctrines of the Bible, and brought to know God as his Father, and Jesus as his Saviour, he “found rest.”

Eventually Clement was ordained a Presbyter of the Alexandrian Church, and he succeeded Pantænus as master of the Catechetical School, probably on the occasion of Pantænus being sent to India as a missionary, for Eusebius informs us that Pantænus was constituted a herald of the Gospel of Christ to the nations of the East, and advanced even as far as India. “The report is, that there he found his own arrival anticipated by some who were acquainted with the Gospel of Matthew, to whom Batholomew, one of the apostles, had preached, and who had left them the Gospel of Matthew in the Hebrew, which was also preserved until this time.”

We know nothing whatever of Clement’s domestic life: he writes about marriage and a good wife, so he may have known by experience, what it was to have one, but most of the fathers of the early Church appear to have followed St. Paul’s advice regarding celibacy. We hear of St. Clement at Jerusalem, whence he took a letter from the imprisoned Bishop Alexander to the Church at Antioch, and the following extract has been preserved by Eusebius:—“Alexander, servant and a prisoner of Jesus Christ, sends greeting in the Lord to the blessed Church at Antioch, in the Lord. The

Lord has made my bonds easy and light during the time of my imprisonment since I have ascertained, that by Divine providence, Asclepiades, who in regard to his faith is most happily qualified, has undertaken the trust of the episcopate of your holy church." And the epistle closes with these words: "This Epistle, my brethren, I have sent to you by Clement, the blessed presbyter, a man endued with all virtue, and well approved, whom you already know, and will learn still more to know; who, also coming hither, by the providence and superintendence of the Lord, has confirmed and increased the Church of God."

Several very interesting fragments of St. Clement's writings are to be met with in Eusebius's history, which otherwise would have been lost, as they are not found in the volumes of Clement's writings which have come down to us. It is Clement, Eusebius tells us, who "gives the tradition respecting the order of the Gospels as derived from the oldest Presbyters as follows: He says that 'those which contain the genealogies were written first: but that the Gospel of Mark was occasioned in the following manner: when Peter had proclaimed the word publicly at Rome, and declared the Gospel under the influence of the Spirit; as there was a great number present, they requested Mark, who had followed him from far, and remembered well what he had said, to reduce these things to writing, and that after composing the Gospel, he gave it to those who requested it of him. Which, when Peter understood, he directly neither hindered nor encouraged it. But John last of all, perceiving what had reference to the

body in the Gospel of our Saviour was sufficiently detailed, and being encouraged by his familiar friends, and urged by the Spirit, he wrote a spiritual Gospel.' Thus far Clement."

Eusebius says that Clement published a discourse entitled What rich man is saved? and that in it is the following interesting narrative: "Listen to a story that is no fiction, but a real history, handed down and carefully preserved, respecting the Apostle John. For after the tyrant (Domitian) was dead, coming from the Isle of Patmos to Ephesus, he went also when called, to the neighbouring regions of the Gentiles, in some to appoint bishops, in some to institute entire new Churches, in others to appoint to the ministry some one of those that were pointed out by the Holy Ghost.

"When he came therefore to one of those cities at no great distance, of which some also have given the name, and he had in other respects consoled his brethren, he at last turned toward the Bishop ordained, and seeing a youth of fine stature, graceful countenance, and ardent mind, he said, 'Him I commend to you with all earnestness, in the presence of the Church and of Christ.'

"The Bishop having taken him and promised all, John repeated and testified the same thing, and then returned to Ephesus.

"The Presbyter (or Bishop), taking the youth home that was committed to him, educated, restrained, and cherished him, and at length baptized him. After this he relaxed exercising his former care and vigilance, as

if he had now committed him to a perfect safeguard, in the seal of the Lord (the name in the primitive Church for baptism).

“ But certain idle, dissolute, fellows, familiar with every kind of wickedness, unhappily attached themselves to him, thus prematurely freed from restraint.

“ At first they led him on by expensive entertainments. Then going out at night to plunder, they take him with them. Next they encourage him to something greater, and gradually becoming accustomed to their ways, in his enterprising spirit, like an unbridled and powerful steed that has struck out of the right way, biting the curb, he rushed, with so much the greater impetuosity, towards the precipice.

“ At length, renouncing the salvation of God, he contemplated no trifling offence, and having committed some great crime, since he was now once ruined, he expected to suffer equally with the rest.

“ Taking therefore these same associates, and forming them into a band of robbers, he became their captain, surpassing them all in violence, blood, and cruelty.

“ Time elapsed, and on a certain occasion they (the Elders of the Church) sent for John. The Apostle, after appointing those other matters for which he came, said, ‘ Come, Bishop, return me my deposit, which I and Christ committed to thee in the presence of the Church, over which thou dost preside.’

“ The Bishop at first, indeed, was confounded, thinking that he was insidiously charged for money which he had not received; and yet he could neither give credit respecting that which he had not, nor yet disbelieve

John. But when he (John) said, 'I demand the young man, and the soul of a brother,' the old man, groaning heavily and also weeping, said, 'He is dead.' 'How, and what death?' 'He is dead to God,' said he. 'He has turned out wicked and abandoned, and at last a robber; and now, instead of the Church, he has beset the mountain with a band like himself.' The Apostle, on hearing this, tore his garment, and, beating his head with great lamentation, said, 'I left a fine keeper of a brother's soul. But let a horse now be got ready, and some one to guide me on my way.' He rode as he was, away from the Church, and coming to the country, was taken prisoner by the outguard of the banditti. He neither attempted however to flee, nor refused to be taken; but cried out, 'For this very purpose have I come; conduct me to your captain.' The captain, in the mean time, stood waiting, armed as he was.

"But as he recognized John advancing towards him, overcome with shame, he turned about to flee. The Apostle, however, pursued him with all his might, forgetful of his age, and crying out, 'Why dost thou fly, my son, from me thy father, thy defenceless aged father? Have compassion on me, my son, fear not. Thou still hast hope of life. I will intercede with Christ for thee. Should it be necessary, I will cheerfully suffer death for thee, as Christ for us. I will give my life for thine. Stay, believe Christ hath sent me!' Hearing this, he (the young man) at first stopped with downcast looks, then threw away his arms; then, trembling, lamented bitterly, and embracing the old man as he came up, attempted to plead for himself with his lamentations, as

much as he was able ; as if baptized a second time with his own tears, and only concealing his right hand. But the Apostle pledging himself, and solemnly assuring him that he had found pardon for him in his prayers at the hands of Christ, praying on his bended knees, and kissing his right hand, as cleansed from all iniquity, conducted him back again to the Church. Then supplicating with frequent tears, contending with constant fastings, and softening down his mind with various consolatory declarations, he did not leave him, as it is said, until he had restored him to the Church.

“Affording thus a powerful example of true repentance, and a great evidence of regeneration, a trophy of a visible resurrection.”

“How different from the Bible” was the exclamation of a child on hearing this passage read, and the thought those words expressed is probably the secret feeling of every reader of the narrative, interested as all must be in the facts it records. These facts are in accordance with what we know of the character of the beloved Apostle—his burning zeal, his fervent love, but they are not couched in the language of the Bible. The child was right. “How different from the Bible” might be said of every other book the world has ever seen, and by this difference each volume bears its own strong testimony to the special inspiration of the Word of God.

This seems a fitting place for giving some further historical notices of the holy Apostles, even though recorded by Fathers of a later date than those mentioned in this volume. St. Jerome, a Presbyter of the

Church, towards the close of the fourth century, relates that St. John lived to a very advanced age at Ephesus, and when too old and feeble any longer either to walk or to preach, he was carried into the Church, saying only the words, "Little children, love one another;" and when asked why he made such frequent repetitions of the same charge, he said, "Because it is the Lord's commandment, and if this only be performed, it is enough."

St. Ambrose, Archbishop of Milan, A.D. 374, gives the following interesting account regarding St. Peter, who he says was residing at Rome about the time of St. Paul's second imprisonment; but after the burning of Rome, which Nero wished to be believed was the work of the Christians, and reports at Nero's instigation were circulated regarding it, the minds of the heathen populace were so exasperated against the Christians, that fiercer persecution was anticipated, and several of the Christians entreated St. Peter to make his escape from the city. And though at first he would not be persuaded, yet at last, ardent as he was for martyrdom, he was moved to follow their advice. By night he departed, but when reaching the city gates, he met the Lord Christ on His way to enter in. "Lord, whither art Thou going?" was St. Peter's question. Christ answered, "I am coming hither to be crucified." Peter hence understood that Christ was to be crucified again in His servant. Then St. Peter at once returned, and satisfied the minds of his brethren with the account of what had taken place. Shortly after this, he was seized and crucified.

St. Peter himself in his Second Epistle declares, that his Divine Master had shown him that he must shortly put off this his present tabernacle, 2 Peter i. 14, and the vision above related may probably have been experienced by him, not long before the writing of that Epistle.

St. Clement of Alexandria tells us that St. Peter's wife first suffered martyrdom. He saw her led out to die, addressed her by name, and comforted her, exhorting her to "Remember the Lord."¹

St. Clement is reputed the most learned writer of the early Church.

He was well versed in all the learning of the Gentiles, and was therefore specially fitted to argue with the Greek heathen philosophers; for while he could tell them from his own experience of a purer philosophy, he could at the same time make it manifest to them that he was not ignorant of that philosophy of which they boasted; and he did concede that it contained germs of Divine truth, though those germs had been well nigh stifled by error and superstition. The arguments contained in his "Exhortation to the Gentiles" might still be useful for the heathen of the present day, and well deserve to be studied by those who have to cope with their errors.

St. Clement also wrote a book called, "O Pædagogus," that is, The Instructor or Schoolmaster, Christ being the Divine Instructor of all mankind, and though Christ gave only the broad general principles, yet from these

¹ These narratives are taken from Milner's History of the Christian Church.

principles, every rule for even the minutest details of daily life might be deduced.

Some of St. Clement's remarks are quaint and homely, but very telling; for instance, "When a man is given only to pleasure, people might say this of him, 'His horse, or his servant, or his plate is worth fifteen talents, but he himself would be dear at three farthings.'" He rebukes women for their extravagance in dress, spending sometimes more on a single garment than their actual body would fetch, could it be sold; also for the wearing of false hair, and says, it is shameful that when a Presbyter lays his hands on a woman's head for confirmation it should rest on what is false.

His rules for moderation in diet rest not only on moral principles, but on physical grounds, showing that to his other studies St. Clement had added that of the human constitution. But the most important of all his writings are those called "The Stromata," from a Greek word meaning diffused or spread out, signifying, therefore, an expansion of ideas. The eighth book has been lost, and the opening sentences are wanting, but what remains is so voluminous, and contains so many beautiful ideas, that it has been very difficult in selecting passages for these "Fragments" to keep within the bounds prescribed for this publication.¹

It only remains to mention the "Hymn to Christ,"

¹ These limits were defined by Messrs. Clark, Theological booksellers, Edinburgh, who gave permission for such extracts to be made; but the Epistles of St. Clement of Rome are Bishop Lightfoot's translation, published by Macmillan, and other extracts are from the Oxford Library of the Fathers, published by Messrs. Parker, and from Dr. Neale and Littledale's Primitive Liturgies, published by Hayes, London.

interesting from its extreme antiquity, indeed the first Christian composition of that nature ; but the quaintness of its similes is so great, that it could not be recommended for Church worship now, and it is doubtful whether it ever was used for that purpose.

The exact date of St. Clement's death is not known. It is thought to have occurred about the year of our Lord 220.

EXTRACTS FROM THE EXHORTATION TO THE GENTILES.

After showing that the very gods whom the heathen worshipped were not free from vice, St. Clement proceeds thus : " By sad experience even a child knows how superstition destroys. Let any of you look at those who minister before the idols, their hair matted, their persons disgraced with filthy and tattered clothes.

" These appear to me to bewail the gods, not to worship them, and these sufferings to be worthy of pity rather than an evidence of piety.

" And seeing these things, do you still continue blind, and will you not look up to the Ruler of all, the Lord of the universe ? And will you not escape from those dungeons, and flee to the mercy that comes from heaven ? For God of His great love to man comes to the help of man, as the mother-bird flies to one of her young that has fallen out of the nest ; and if a serpent opens its mouth to swallow the little bird, the mother flutters round uttering cries of grief over the dear

progeny ; and God the Father seeks His creature, and heals his transgression, and pursues the serpent, and recovers the young one, and incites it to fly up to the nest. And I would ask you if it does not seem to you monstrous, that you men who are God's handiwork, who have received your souls from Him, and belong wholly to God, should be subject to another master, and what is more, serve the tyrant instead of the rightful King, the evil one instead of the good ? For in the name of truth, what man in his senses will turn his back on good, and attach himself to evil ? What then is he who flees from God to consort with demons ? Who that may become a son of God will prefer to be in bondage ? Let us therefore repent, and pass from ignorance to knowledge, from foolishness to wisdom, from licentiousness to self-restraint, from unrighteousness to righteousness, from godlessness to God.

“ It is an enterprise of noble daring to take our way to God, and there is an inheritance for those who serve the Lord. Noble and desirable is this inheritance : not gold, not silver, not raiment which the moth assails, and things of earth which are assailed by the robber, whose eye is dazzled by worldly wealth ; but it is that treasure of salvation, to which we must hasten by becoming lovers of the Word.

“ This is the inheritance with which the eternal covenant of God invests us, conveying the everlasting gift of grace, and thus our loving Father, the true Father, ceases not to exhort us, ‘ O ye that thirst, come ye to the waters, and ye that have no money, come and buy and drink without money.’ He invites to the

laver, to salvation, to illumination. Only, O child, thirst for thy Father: God shall be revealed to thee without price, for the truth is not made merchandise of. The saints of the Lord shall inherit His glory and His power. What glory? tell me, O blessed One! for it is that 'which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them who love Him;' and they shall be glad in the kingdom of their Lord for ever and ever. Amen.

"Man has been constituted by nature to have fellowship with God. We invite him, born as he is for the contemplation of heaven, and being as he is a truly heavenly plant, to the knowledge of God, counselling him to furnish himself with what is his sufficient provision for eternity, namely—piety.

"Practise husbandry, we say, if you are a husbandman, but while you till your fields, know God! Sail the sea, you who are devoted to navigation, yet call the whilst on the heavenly Pilot! Has knowledge taken hold of you, while engaged in military service? Listen to the Commander who orders what is right.

"As those who have been overpowered with sleep and drunkenness do ye awake, and using your eyes a little, consider what mean those stones which ye worship, and the expenditure ye frivolously lavish upon matter. It is the height of wretchedness to be deprived of the help which comes from God. But ye thus maimed as respects the truth, blind in mind, deaf in understanding, are not grieved, are not pained, have had no desire to see heaven, and the Maker of heaven, nor by fixing

your choice on salvation have sought to hear the Creator of the universe, and to learn of Him ; yet no hindrance stands in the way of him who is bent on the knowledge of God. Neither childlessness, nor poverty, nor want, can hinder him who eagerly strives after the knowledge of God.

“ It has been God’s fixed and constant purpose to save the flock of men : for this end the good God sent the good Shepherd.

“ This is the proclamation of righteousness ; to those that obey, glad tidings ; to those that disobey, judgment. The loud trumpet, when sounded, collects the soldiers and proclaims war. And shall not Christ, breathing a strain of peace to the ends of the earth, gather together His own soldiers, the soldiers of peace ? Well, by His blood and by His word, He has gathered the bloodless host of peace, and assigned to them the kingdom of heaven. The trumpet of Christ is His Gospel. He hath blown it, and we have heard.

“ Let us array ourselves in the armour of peace, putting on the breastplate of righteousness, taking the shield of faith, and binding our brows with the helmet of salvation ; and the sword of the Spirit which is the word of God, let us sharpen.

“ These are our invulnerable weapons. Armed with these, let us face the evil one ; his fiery darts let us quench with the sword points dipped in water, that have been baptized by the word, returning grateful thanks for the benefits we have received.

“ Christ is able to save in every place. ‘ While thou art yet speaking,’ it is said, ‘ Behold, I am beside thee.’

O this blessed and holy power by which God has fellowship with men ! The heavenly and truly Divine love comes to men thus, when in the soul itself the spark of true goodness kindled by the Divine word is able to burst forth into flame ; and what is of the highest importance, salvation runs parallel with sincere willingness, choice and life being, so to speak, yoked together.

“ What, then, is the exhortation I give you ? I urge you to be saved. This Christ desires. In one word, He freely bestows life on you. And who is He ?

“ Briefly learn. The Word of Truth, the Word of Incorruption, that regenerates man by bringing him back to the truth and the good, that urges to salvation. He who expels destruction and pursues death. He who builds up the temple of God in men.

“ Exert your will only, and you have overcome ruin ; bound to the wood of the cross, thou shalt be freed from destruction : the Word of God will be thy Pilot, and the Holy Spirit will bring thee to anchor in the haven of heaven.

“ Then shalt thou see thy God, and be initiated into the sacred mysteries, and come to the fruition of those things which are laid up in heaven.

“ Christ, by whom the eyes of the blind recover sight, will shed on thee a light brighter than the sun, night will flee from thee, foes will fear, death will be gone, and thou shalt see the heavens. For us, yea, God has adopted.

“ But enough, methinks, of words. Though impelled by love to men, I might have gone on to pour out what I had from God, that I might exhort to what is the

greatest of blessing, salvation. For discourses concerning the life which has no end, are not readily brought to an end of their disclosures.

“To you still remains this conclusion, to choose which will profit you most,—judgment or grace.”

EXTRACTS FROM THE STROMATA.

It is a good thing, I reckon, to leave to posterity good children, but words are the progeny of the soul.

Hence we call those who have instructed us,—fathers.

Wisdom is a communicative and philanthropic thing. The word that is sown is hidden in the soul of the learner, as in the earth, and this is spiritual planting. For soul methinks joined with soul, and spirit with spirit, in the sowing of the word, will make that which is sown grow and germinate.

St. Paul says therefore, “Be thou strong in the grace which is in Christ Jesus; and the things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.”

As to the point in hand, it is the business of some to lay out the word at interest, and of others to test it, and either choose it or not.

Both therefore must test themselves: the one, if he is qualified to speak and leave behind him written records; the other, if he is in a right state to hear and

read. It therefore follows that every one of those who undertake to promote the good of their neighbours, ought to consider whether he has betaken himself to teaching rashly, and out of rivalry to any ; if his communication of the word is out of vain glory ; if the only reward he reaps is the salvation of those who hear, and if he speaks not in order to win favour ; if so, he who thus speaks by writings escapes the reproach of mercenary motives.

“ For neither at any time used we flattering words, as ye know,” says the Apostle, “ nor a cloak of covetousness. God is witness. Nor of men sought we glory, neither of you nor yet of others, when we might have been burdensome, as the Apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children.”

In the same way those who take part in the divine words, ought to guard against betaking themselves to this, as they would to the building of cities, or to examine them out of curiosity ; that they do not come to the task for the sake of receiving worldly things : let such be dismissed as hypocrites.

He that speaks through books, consecrates himself before God, crying, in writing thus ; not for gain, not for vain glory, not to be vanquished by partiality, not enslaved by fear nor elated by pleasure, but only to reap the salvation of those who read ; which he does not at present participate in, but awaiting in expectation the recompense, which will certainly be rendered by Him who has promised to bestow on the labourers the reward that is meet. And he who does any duty for

the sake of recompense, is he not held fast in the custom of the world.

We must, as far as we can, imitate the Lord ; and he will do so, who, complying with the will of God, receives freely, gives freely, and he will receive as a worthy reward the citizenship itself.

[Are we not reminded here of Francis Xavier's beautiful lines,—

“ My God, I love Thee, not because
I hope for heaven thereby,
Nor yet because who love Thee not
Are lost eternally.

“ Thou, O my Jesus, Thou didst me
Upon the cross embrace ;
For me didst bear the nails and spear,
And manifold disgrace,

“ And griefs and torments numberless,
And sweat of agony,
Yea, death itself ; and all for me
Who was Thine enemy.

“ Then why, O Blessed Jesu Christ,
Should I not love Thee well ?
Not for the sake of winning heaven,
Nor of escaping hell ;

“ Not from the hope of gaining aught,
Not seeking a reward ;
But as Thyself hast lovèd me,
O ever loving Lord.

“ So would I love Thee, dearest Lord,
And in Thy praise will sing;
Solely because Thou art my God,
And my most loving King.”]

St. Clement continues,—

This work of mine in writing is not artfully constructed for display ; but my memoranda are stored up against old age, as a remedy against forgetfulness, truly an image and outline of those vigorous and animated discourses which I was privileged to hear, and of blessed and truly remarkable men. Of these one was in Ionic Greece, the other in Magna Græcia. The first from Cœlo-Syria, the second from Egypt, and others were in the east.

One was born in the land of Assyria, and the other was a Hebrew born in Palestine. When I came upon this last, Pantænus, though he was first in power, having tracked him out concealed in Egypt, I found rest. He, the true, the Sicilian bee, gathering the spoil of the flowers of the prophetic and apostolic meadow, engendered in the souls of his hearers a deathless element of knowledge. Well they preserving the tradition of the blessed doctrine derived directly from the holy apostles, Peter, James, John, and Paul, the son receiving it from the father,—but few were like the fathers,—came by God’s will to us also, to deposit those ancestral and apostolic seeds.

And well I know that they will exult, on account of the preservation of the truth, according as they delivered it. For such a sketch will, I think, be agreeable to

a soul desirous of preserving from escape the blessed tradition.

“In a man who loves wisdom the father will be glad.” Wells when pumped out yield purer water, and that of which none partakes turns to putrefaction.

Use keeps steel brighter, but disuse produces rust in it.

In a word, exercise produces a healthy condition both in souls and bodies.

The writing of these memoranda I well know is weak, when compared with that spirit full of grace, which I was privileged to hear. Many things I well know have escaped us, through length of time, that have dropped away unwritten.

Whence to aid the weakness of my memory, and provide for myself a salutary help to my recollection in a systematic arrangement of chapters, I necessarily make use of this form. Some things my treatise will hint, on some it will linger, some it will merely mention. Our book will not shrink from making use of what is best in philosophy and other preparatory instruction. For not only for the Hebrews and those that are under the law, according to the Apostle, is it right to become a Jew, but also a Greek for the sake of the Greeks, that we may gain all.

The Stromata will contain the truth mixed up in the dogmas of philosophy, or rather covered and hidden, as the edible part of the nut in the shell.

I am not ignorant of what is babbled by some, who in their ignorance are frightened at every noise, and say that we ought only to occupy ourselves with what is most necessary and which contains the faith; and that

we should pass over what is beyond and superfluous, which wears out and detains us to no purpose in things which conduce nothing to the great end. Some even think that philosophy was introduced into life by an evil influence, for the ruin of men and by an evil inventor. But I shall show throughout the whole of these Stromata, that evil has an evil nature, and can never turn out the producer of aught that is good; indicating that philosophy is in a sense a work of Divine Providence.

Human arts as well as divine knowledge proceed from God. Scripture calls every secular science or art by the one name wisdom; and that artistic and skilful invention is from God will be clear, if we adduce the following statement: "And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." (Exodus xxxi. 1-5.)

And again: "To every understanding heart, I have given understanding," that is, to every one capable of acquiring it by pains and exercise.

Those who practise in common arts, are in what pertains to the senses highly gifted: in hearing, he who is called a musician; in touch, he who moulds clay; in voice, the singer; in sight, the engraver of devices on seals.

Those that are occupied in instruction train the sensibility, according to which the poets are susceptible to the influence of measure, the sophists apprehend expression, and the philosophers are capable of the contemplation of which themselves are the object. With reason therefore the Apostle has called the wisdom of God “manifold,” which has manifested its power in many departments, and in many modes, by art, by knowledge, by faith, by prophecy, for our benefit. For all wisdom is from the Lord, and is with him for ever.

Before the Advent of the Lord, philosophy was necessary to the Greeks for righteousness; and now it becomes conducive to piety, being a kind of preparatory training for those who attain to faith.

God is the cause of all good things, but of some primarily, as of the Old and New Testaments, and of others by consequence or indirectly, as philosophy.

Perchance, however, philosophy was given to the Greeks directly and primarily, till the Lord should call the Greeks. For this was a schoolmaster to bring the Hellenic mind, as the law the Hebrews, to Christ. Philosophy was therefore a preparation paving the way for the man who is perfected in Christ.

And philosophy—I do not mean the Stoic, or the Platonic, or the Aristotelian, but whatever has been well said by each of these sects, which teach righteousness along with a science pervaded with piety—this eclectic whole I call philosophy.

But Abraham was not justified by works but by faith. It is therefore no advantage to men after the end of life,

even if they do good works now, if they have not faith. Wherefore also the Scriptures were translated into the language of the Greeks, in order that they might never be able to allege the excuse of ignorance, inasmuch as they also are able to hear what we have in our hands, if they only wish it.

HUMAN KNOWLEDGE NECESSARY FOR UNDERSTANDING THE SCRIPTURES.

Some who think themselves naturally gifted do not wish to touch either philosophy or logic; nay, more, they do not wish to learn natural science. They demand bare faith alone, as if they wished, without bestowing any care on the vine, straightway to gather clusters from the first.

We must lop, dig, bind, and perform the other operations. The pruning-knife I should think, and the pick-axe, and the other agricultural implements are necessary for the culture of the vine so that it may produce eatable fruit: and as in husbandry, so also in medicine; he has learned to purpose, who has practised the various lessons, so as to be able to cultivate and heal. So also here, I call him truly learned who brings everything to bear on the truth; so that from geometry, music, grammar, philosophy itself, culling what is useful, he guards the faith against assault. The athlete, we say, is despised, who is not furnished for the contest. We praise the experienced helmsman, who has seen the cities

of many men, and the physician who has had large experience, and he who brings everything to bear on a right life, procuring examples from the Greeks and the Barbarians, this man is an experienced searcher after truth.

THE PHILOSOPHY THE APOSTLE BIDS US SHUN.

“The wisdom of this world is foolishness with God,” and of those who are “the wise,” the Lord knoweth their thoughts that they are vain. Let no man therefore glory on account of pre-eminence in human thoughts. For it is well written in Jeremiah ix. 23, 24. “Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.” And St. Paul says, “Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ” (Colossians ii. 8), branding, however, not all philosophy, but the Epicurean, which abolishes Providence and deifies pleasure, and whatever other philosophy honours the elements without placing over them the efficient cause and apprehending the Creator.

The teaching which is agreeable to Christ traces Providence in particular events, knowing the nature of

the elements to be capable of change, and teaches us that we ought to rise up to the power which assimilates to God. The knowledge of those who think themselves wise, whether the barbarian sects or the philosophers among the Greeks, “puffeth up,” for “he that thinketh he knoweth anything, knoweth nothing yet as he ought to know” (2 Cor. viii. 2).

ON THE BEATITUDES.

Our holy Saviour applied poverty and riches and the like both to spiritual things and things of sense.

Those that are persecuted and those that hunger and thirst for righteousness’ sake are called blessed by Him who approves of the true desire, which not even famine can put a stop to ; for if they hunger after righteousness itself, they are blessed. And “blessed are the poor,” whether “in spirit” or in circumstances, that is, if for righteousness’ sake.

It is not the poor simply, but those who have wished to become poor for righteousness’ sake, that he pronounces blessed—those who have despised the honours of this world in order to attain the good.

“Blessed are the merciful, for they shall obtain mercy.” And He means by the merciful, not only those who do acts of mercy, but those who wish to do them, though they be not able; who do so as far as purpose is concerned.

For sometimes we wish by the gift of money or by

personal effort to do mercy, as to assist one in want, or to help one who is sick, or stand by one who is in any emergency, and are not able, either from poverty, or disease, or old age, to carry out our purpose, in reference to the things to which we were impelled. Those, then, who have entertained the wish, whose purpose is equal, share in the same honour with those who have the ability, although others have the advantage in point of resources.

“Blessed are they that mourn, for they shall be comforted.”

There are two styles of penitents. That which is more common is fear on account of what is done; and what is more special, the shame which the spirit feels in itself, arising from conscience. We must, according to my view, have recourse to the word of salvation, neither from fear of punishment, nor promise of a gift, but on account of the good itself.

Such as do so stand on the right hand of the sanctuary; but those who think that by the gift of what is perishable, they shall receive in exchange what belongs to immortality, are in the parable called “hirelings.”

“Blessed are the peacemakers, for they shall be called the children of God.” Blessed are the peacemakers, those who have subdued the law which wars against the mind, the menaces of anger, the baits of lust, and the other passions which war against the reason; who having lived in the knowledge both of good works and true reason, shall be re-instated in adoption, which is dearer. They also are peacemakers,

who teach those who war against the stratagems of sin to have recourse to faith and peace.

And it is the sum of all virtue in my opinion when the Lord teaches us, that for love of God we must gnostically despise death.

“Blessed are they,” says He, “who are persecuted for My sake; for they shall have a place where they shall not be persecuted.

“Blessed are ye, when men shall hate you, when they shall separate you, when they shall cast out your name as evil, for the Son of Man’s sake.”

If we do not detest our persecutors, and undergo punishments at their hands, not hating them under the idea that we have been put to trial more than we looked for; but knowing this also, that every instance of trial is an occasion of testifying. But why are you not helped when persecuted? say they.

What wrong is done us, as far as we are concerned, in being released by death, to go to the Lord, and so undergoing but a change of life.

Did we think rightly we should feel obliged to those who have afforded the means for speedy departure, if it is for love that we bear witness.

Each one of us may then say with confidence, “The Lord is my helper, I will not fear what man shall do unto me?” “For the souls of the righteous are in the hand of the Lord, and no plague shall touch them.” Hebrews xiii., 6; Wisdom iii., 1.

Those, however, who offered themselves for martyrdom are to be reproved, for Christ said, “When they persecute you in this city, flee ye to another.” Christ

wishes us neither to be the abettors nor authors of any evil, either to ourselves or the persecutors and murderers. If he who kills a man of God sins against God, he also who presents himself before the judgment-seat, is guilty of his own death. And such is the case with him who out of daring presents himself for capture.

Such an one, as far as in him lies, becomes an accomplice in the crime of the persecutor. And if he also uses provocation, he is wholly guilty, challenging the wild beast. And, similarly, if by affording any cause for conflict or punishment, or retribution or enmity, he gives occasion for persecution.

ON THE SON OF GOD, THE RULER AND SAVIOUR OF ALL.

The nature of the Son, which is nearest to Him who is alone the Almighty One, is the most perfect, and most holy, and most potent, and most princely, and most kingly, and most beneficent. He is the highest Excellence, which orders all things in accordance to the Father's will, and holds the helm of the universe in the best way, with unwearied and tireless power, working throughout all things, and keeping in view His hidden designs. For, from His own point of view, the Son of God is never displaced; not being divided, not severed, not passing from place to place, but being always everywhere, and contained nowhere; complete mind, the

complete Paternal Light, all eyes, seeing all things, hearing all things, knowing all things, by His power scrutinizing the powers.

For to Him is placed in subjection all the host of angels; He, the Paternal Word, having received the holy administration from and for Him who put all things under Him.

Wherefore, also, all men are His; some through knowledge, others not yet so. This is the teacher who trains the Gnostic or Philosopher by mysteries, the believer by good hopes, and the hard of heart by corrective discipline; for His providence is in private, in public, and everywhere.

And that He whom we call Saviour and Lord is the Son of God, the prophetic Scriptures explicitly prove. So the Lord of all, of Greeks and of Barbarians, persuades those that are willing. For He does not compel him who, through choosing and fulfilling what pertains to laying hold of the hope from Him, is able to receive salvation.

He who for our sakes assumed flesh capable of suffering, is far from being luxuriously indolent. He does care for all, for He is our Saviour, not the Saviour of some and of others not.

In proportion to the adaptation possessed by each, He has dispensed His beneficence both to Greeks and Barbarians, even to those of them that were predestinated, and in due time called, the faithful and elect.

And how is He Saviour and Lord, if not the Saviour and Lord of all? But He is the Saviour of those who have believed, because of their wishing to know; and

the Lord of those who have not believed till, being enabled to confess Him, they obtain the peculiar and appropriate boon that comes by Him.

The Son is, so to speak, an energy of the Father. A hater of man the Saviour can never be; who, for His exceeding love to human flesh, despising not its susceptibility to suffering, but investing Himself with it, came for the common salvation of men;—Nay more, He will never neglect His own work, because man alone of all the other living creatures was in his creation endowed with a conception of God. Those, then, who choose to belong to Him are those who are perfected through faith. He, the Son, is, by the will of the Almighty Father, the cause of all good things; but what He was, was not seen by those who, through the weakness of the flesh, were incapable of taking in the reality.

But, having assumed sensitive flesh, He came to show man what was possible through obedience to the commandments.

Being then the Father's power, with ease He prevails in what He wishes, leaving not even the minutest point of His administration unattended to.

And as I think the characteristic of the highest power is the accurate scrutiny of all the parts, reaching even to the minutest, terminating in the first Administrator of the universe, who by the will of the Father directs the salvation of all; some overlooking who are themselves set under others, till you come to the Great High Priest.

As, then, the minutest particle of steel is moved by

the spirit of the magnet when diffused over many steel rings; so, also, attracted by the Holy Spirit, the virtuous are added by affinity to the first abode of others in succession. For this was the law from the first, that virtue should be the object of voluntary choice.

But those who are bad from infirmity, having fallen from vicious insatiableness into a depraved state, neither controlling nor controlled, rush round and round, whirled about by the passions, and fall to the ground.

But God is in no respect whatever the cause of evil. For all things are arranged with a view to the salvation of the universe by the Lord of the universe, both generally and particularly.

Everything, then, which does not hinder a man's choice from being free, He made and rendered auxiliary to virtue, in order that there might be revealed, somehow or other, even to those capable of seeing but dimly, the one only Almighty Good God, from eternity to eternity saving by His Son.

EXTRACTS FROM ST. CLEMENT'S NOTES ON THE TRUE GNOSTIC.

(Gnostic comes from the Greek gnosis—knowledge, and means "one who knows." A sect, half Christian half Pagans, called themselves Gnostics, but their opinions were so false, that St. Clement denied their right to that title, and applied it only to the true Christian Philosopher.)

WHAT SORT OF PRAYER THE GNOSTIC EMPLOYS, AND HOW IT IS HEARD BY GOD.

We are commanded to reverence and to honour the Word, our Saviour and Leader, and by Him the Father, not on special days (only), as some others, but doing this continually in our whole life, and in every way. Whence not (only) in a specified place, or selected temple, or at certain festivals, and on appointed days, but during his whole life, the Gnostic in every place, even if he be alone by himself, or wherever he has any of those who have exercised the like faith, honours God, that is, acknowledges his gratitude for the knowledge of the way to live. And if the presence of a good man, through the respect and reverence which he inspires, always improves him with whom he associates, with much more reason does not he who holds uninterrupted converse with God by knowledge, life, and thanksgiving, grow at every step superior to himself in all respects, in conduct, in words, in disposition ?

Such an one is persuaded that God is ever beside him, and does not suppose that He is confined in certain limited places ; so that under the idea that at times he is without Him, he may indulge in excesses night and day. Holding festival then in our whole life, persuaded that God is altogether on every side present, we cultivate our fields praising ; we sail the sea hymning ; in all the rest of our conversation, we conduct ourselves according to rule.

The Gnostic, then, is very closely allied to God, being at once grave and cheerful in all things ; grave on

account of the bent of his soul towards the Divinity, and cheerful on account of his consideration of the blessings of humanity, which God has given us.

He is then the truly kingly man, he is the sacred high priest of God. He therefore never surrenders himself to the rabble that rules supreme over the theatres, and gives no admittance even in dreams to the things which are spoken, done, and seen, for the sake of alluring pleasure,—but always tracing up to God the grave enjoyment of all things, he offers the first-fruits of food, and drink, and unguents to the Giver of all, acknowledging his thanks in the gifts and in the use of them, by the word given to him. He rarely goes to convivial banquets of all and sundry, unless the announcement to him of the friendly and harmonious character of the entertainment induce him to go. For he is convinced that God knows and perceives all things,—not the words only, but also the thoughts.

God is not possessed of human form, nor needs He the senses of hearing and sight—but the power which reaches the soul's consciousness, by ineffable power, and without sensible hearing, knows all things at the moment of thought, and the Divine Power with the speed of light sees through the whole soul.

Well! do not also volitions speak to God, uttering their voice? and are they not conveyed by conscience? And what voice shall He wait for, who according to His purpose knows the elect already; even before his birth, knows what is to be, as already existent? God is all ear, and all eye, if we may be permitted to use these expressions.

Prayer is, then, to speak more boldly—converse with God. Prayer may be uttered without the voice, by concentrating the whole spiritual nature within on expression by the mind, in undistracted turning towards God, and God hears continually all the inward converse.

Now if some assign definite hours for prayer, as, for example, the third, and sixth, and ninth,—yet the Gnostic prays throughout his whole life, endeavouring by prayer to have fellowship with God. But the distribution of the hours into a threefold division, honoured with as many prayers, those are acquainted with, who know the blessed triads¹ of the holy abodes, and if any occasion of converse with God becomes prayer, no opportunity of access to God ought to be omitted.

And the things which are really good, the things which concern the soul, the Gnostic prays that they may belong to him and remain with him. And when he has reached this summit, he will pray that contemplation may grow and abide, as the common man will for continual good health.

Nay, he will pray that he may never fall from virtue; giving his most strenuous co-operation in order that he may become infallible. For he knows that some of the angels, through carelessness, were hurled to the earth, not having yet quite reached that state of oneness.

Him God helps by honouring him with closer oversight. For were not all things made for the sake of

¹ A word used in ancient times for a religious poem in three parts.

good men, for their possession and advantage, or rather salvation ?

God will not then deprive of the things which exist for the sake of virtue—those, for whose sake they were created.

He who holds converse with God must have his soul immaculate and stainlessly pure. Also, it becomes him to make his prayers gently along with the good. Accordingly, the Gnostic will pray with those who have believed, for those things in which it is their duty to act together. And his whole life is a holy festival. His sacrifices are prayers and praises, and readings in the Scriptures before meals, and psalms and hymns during meals, and before bed, and prayers also again during the night. By these he unites himself to the Divine choir. In every place therefore, but not ostensibly, nor visibly to the multitude, he will pray. While engaged in walking, in conversation, while in silence, while engaged in reading, and in works according to reason, he in every mood prays. If he but form the thought in the secret chamber of his soul, and call on the Father with unspoken groanings, He is near at his side, while he is so speaking.

Friendship is consummated in likeness ; the communion lying in oneness. The Gnostic consequently, in virtue of being a lover of the one true God, becomes the really perfect man ; he is the friend of God, and is placed in the rank of a son. These are names of nobility and knowledge, and perfection in the contemplation of God ; and the gnostic soul receives the crowning step of advancement, when it has become

quite pure, reckoned worthy to behold everlastingly God Almighty “face,” it is said, “to face.”

For having become wholly spiritual, and having in the spiritual Church gone to what is of kindred nature, it abides in the rest of God.

ON A GOOD WIFE.

The marriage that is consummated according to the word is sanctified, if the union be under subjection to God, and be conducted “with a true heart, in full assurance of faith, having hearts sprinkled from an evil conscience, the body washed with pure water, and holding the confession of hope, for He is faithful that promised.”

And the happiness of marriage ought never to be estimated either by wealth or beauty, but by virtue.

“Beauty,” says Euripides in the tragedy, “helps no wife with her husband; but virtue has helped many; for every good wife who is attached to her husband, knows how to practise sobriety.” And, further, he says “First, then, this is incumbent on her who is endowed with mind, that even if her husband be ugly, he must appear good-looking; for it is for the mind, not the eye to judge.”

With perfect propriety the Scripture has said, that woman is given by God as an help to man. It is evident then, in my opinion, that she will charge herself with remedying, by good sense and persuasion, each of the

annoyances that originate with her husband in domestic economy.

And if he do not yield, then she will endeavour, as far as possible for human nature, to lead a sinless life ; whether it be necessary to die, or to live ; considering that God is her helper and associate in such a course of conduct, her true Defender and Saviour, both for the present and for the future ; making Him the Leader and Guide of all her actions, reckoning sobriety and righteousness her work, and making the favour of God her end.

Gracefully, therefore, the Apostle says in the Epistle to Titus—"that the elder women should be of godly behaviour, should not be slanderers, not enslaved to much wine, that they should counsel the young women to be lovers of their husbands, lovers of their children, discreet, chaste, housekeepers, good, subject to their own husbands, that the word of God be not blasphemed."

HYMN TO CHRIST.¹

Bridle of colts untamed,
 Over our wills presiding ;
 Wing of unwandering birds,
 Our flight securely guiding.
 Rudder of youth unbending,
 Firm against adverse shock ;
 Shepherd with wisdom tending
 Lambs of the royal flock :

¹ Translated by the Rev. W. Lindsay Alexander, D.D.

Thy simple children bring
In one, that they may sing,
In solemn lays, their hymns of praise
With guileless lips to Christ their King.

King of saints, Almighty Word
Of the Father, highest Lord ;
Wisdom's head and chief ;
Assuagement of all grief ;
Lord of all time and space ;
Jesus, Saviour of our race ;
Shepherd who dost us keep ;
Husbandman who tillest ;
Bit to restrain us ; Rudder
To guide us as Thou willest ;
Of the all holy flock celestial King ;
Fisher of men, whom Thou dost bring,

From evil sea of sin,
And from the billowy strife,
Gathering poor fishes in,
Caught with sweet bait of life :
Lead us, Shepherd of the sheep,
Reason-gifted, Holy One ;
King of youths, whom thou dost keep,
So that they pollution shun :
Steps of Christ, celestial way ;
Word eternal, Age unending,
Life that never can decay,
Fount of mercy virtue sending ;
Life august of those who raise
Unto God their hymn of praise, Jesus Christ

Nourished by the milk of heaven,
To our tender palates given ;
Milk of wisdom from the breast
Of that bride of grace expressed ;
By a dewy spirit filled
From fair reason's breast distilled ;
Let us sucklings join to raise
With pure lips our hymns of praise,
As our grateful offering,
Clean and pure to Christ our King.
Let us with hearts undefiled,
Celebrate the mighty Child.
We Christ born, the choir of peace,
We the people of His love,
Let us sing, nor ever cease,
To the God of peace above.

CHAPTER VII.

Tertullian.

Tertullian—Historical Notice—The Montanists—Extracts from the Epistle to the Martyrs—Apology—Treatises on Baptism—The Soul's form—On death.

QUINTUS SEPTIMIUS FLORENS TERTULLIAN was the son of a Roman centurion, a proconsul in North Africa, and was born about the middle of the second century. He was learned in all the ancient philosophy, and was acquainted with all the literature of his own time, both poetry and prose; but his chief study had been the law, which it is believed he had practised till the time of his conversion. His skill as an advocate was now turned to account on behalf of the Christian cause, and Tertullian's noble defence of Christianity has rendered him for ever famous in the annals of the Church.¹

We know very little about his own life. These

¹ The compiler hesitated before including “Tertullian in a volume bearing such a title, as on account of the severe spirit and strange views of the party which Tertullian joined, he might not be considered a worthy “Successor of the Apostles;” yet Tertullian's historical evidence is interesting and important, and is believed to have been written before he joined the Montanists. To have included no extract from Tertullian's famous Apology, might have seemed a strange omission in a book which the compiler wished should contain all that is known of the Christian Church and its services, in the ages immediately succeeding that of our Lord and His Apostles.

earliest fathers of the Church are singularly reticent about themselves, and such a thing as an autobiography was quite unknown. An occasional incidental notice is all we possess. We know from such a notice in Tertullian's essay on patience, that he was naturally of a fiery temper, and to curb that temper most have cost him many a fierce struggle.

A treatise upon conjugal affection, dedicated to his wife, tells us the fact of his marriage, but we have no further domestic details.

We are informed by St. Jerome that Tertullian was ordained a Presbyter of the Church in Carthage, and it is St. Jerome who relates that he had met an old man who had been secretary to St. Cyprian, Bishop of Carthage in the third century, and that this old man had told him that St. Cyprian had so high an opinion of the writings of Tertullian that he never passed a day without reading some portion of them, and turning from other works he would say, "Give me the Master—there is none like him."

Canon Robertson, in his 'Church History,' says "Tertullian was perhaps the most eminent man which the Church had seen since the days of the Apostles." Tertullian confirms what has been said by others regarding the early organization of the Church, when he reproves some who had neglected order and authority, and had established churches for themselves. "Let them show," he says, "the origin of their churches; let them trace the succession of their bishops, and thus connect the individual who first held the office, either with some Apostle, or some Apostolic man who always

remained in communion with the Church. It is thus that Apostolic Churches show their origin. That of Smyrna traces its bishops in an unbroken line from Polycarp, who was placed there by St. John; that of Rome from Clemens, who was placed there by St. Peter; and every other Church can point out the individual to whom the superintendence of its doctrine and discipline was first committed by some one of the Apostles." Yet Tertullian elsewhere allows, that important as this order and authority are, yet there may be exceptional cases, for in writing to a layman he says, "Where there is not the concession of Order thou thyself art a Priest, thou baptizest, &c., and it therefore becomes thee in all things to have the discipline of a Priest."

Tertullian has been considered a doubtful authority because of his connection with the Montanists, but the opinions of the Montanists did not controvert any fundamental doctrine of the Church. Montanus, their founder, a native of Asia Minor, after his conversion had fits of ecstacy. These ecstatic fits were exhibited also by others, and were believed by them to be due to a special influence of the Holy Spirit, and their utterances, during that time, they maintained must be regarded as inspired. The chief authorities of the Church considered they were mistaken in this, and therefore severely to be blamed. Some of the points of difference insisted on by these self-called prophets, were regarding what we may call the non-essentials of the Church—details about fasts and penances, denunciations against all worldly amusements, vanities in

dress, &c. They believed all second marriages to be wrong, and contrary to St. Paul's precept that a bishop should be the husband of one wife.

But what was considered most reprehensible, was their declaration that those who had fallen into grievous open sin should never be re-admitted to the privileges of the Church, however genuine their repentance might seem to be, though they did not deny that God's mercy might be extended to them hereafter. Yet the Church on earth should represent the mercy of God, and after due probation should receive the penitent. This was the view held by Victor, Bishop of Rome, and by St. Cyprian in the following century, for the division in the Church was sharp and long regarding it. Indeed in every age of the Church the same spirit more or less is to be perceived. It was foretold by our Lord in the parable of the tares and the wheat, and it is strange, that notwithstanding His command that both were to be allowed to grow together till the harvest, the desire has so often arisen to pull up the tares now.

Tertullian's witness to the progress of Christianity in so early a period of the Christian era is very interesting. In his defence, he says, "We are a people of yesterday, and yet we have filled every place belonging to you—cities, islands, castles, towns, assemblies—your very camps, your tribes, companies, palace, senate, and forum. We leave you your temples only. If we were to make a general secession from your dominions, you would be astonished at your solitude." When we read these words we wonder why we have to deplore now that so many millions of the world's inhabitants are

still in heathen darkness. If from the days of Tertullian the conversion of the nations had gone on in the same ratio, surely the whole world would have been Christian now. Is it not because the love and zeal of those early Christian times waxed cold, and the lamp of faith grew dim. Our Lord warned His disciples to beware "lest the light which was in them be not darkness," St. Luke xi. 35; and when we hear now that often where the heathen savage has met with civilized men professing Christianity, that line of contact might be marked on the map by a darker hue, we cannot but fear that the awful transformation has already taken place. Thank God there are bright spots amid the darkness, there are stations of the Cross all over the world, and if every Christian in name would but live the Creed he professes, the irradiating light would so penetrate the darkness that there would be no black lines left.

May the feeling of shame that rises up within us—when we read Tertullian's words and think of the comparatively slow progress of Christianity since—stir each one of us to greater activity in our Master's cause, and to do all that lies in our power to hasten on that time when "All the kingdoms of the world shall have become the kingdoms of our Lord and of His Christ."

EXTRACTS FROM TERTULLIAN'S EPISTLE
TO THE CHRISTIANS IMPRISONED BY ORDER
OF THE EMPEROR SEVERUS AT
CARTHAGE, MANY OF WHOM SUFFERED
MARTYRDOM.

Blessed Martyrs ! Along with the provision which the Church and each brother out of his private means makes for your bodily wants in the prison, accept also from me some contribution to your spiritual sustenance. For it is not good that the flesh be feasted and the spirit starve.

First then, O blessed, grieve not the Holy Spirit, who has entered the prisons with you,—for if He had not gone there with you, you would not have been there this day; and do you give all endeavour therefore to retain Him, so let Him lead you thence to your Lord. The prison indeed is the devil's house as well, wherein he keeps his family. But you have come within its walls for the very purpose of trampling the wicked one underfoot in his chosen abode. You had already, in pitched battle outside, utterly overcome him. Let him have no reason, then, to say to himself, “They are now in my domain, with vile hatreds I shall tempt them, with defections or suspicions among themselves !” Let him fly from your presence and skulk away in his own abysses, shrunken and torpid, as though he were an out-charmed or out-smoked snake. Give him not the success in his own kingdom of setting you at variance with each other, but let him find you armed and fortified

with concords, for peace among you is battle with him. Let not separation from the world alarm you ; for if we reflect, the world is more really the prison, and we shall see that you have rather gone out of a prison than into one ! The world has the greater darkness blinding men's hearts. The world imposes more grievous fetters, binding men's very souls. The world breathes out the worst impurities—human lusts.

Last of all, the world awaits the judgment, not of the proconsul, but of God. O blessed, you may regard yourselves as having been translated from a prison to, we may say, a place of safety.

The Christian outside the prison has renounced the world, but in the prison he has renounced the prison too ! It is of no consequence where you are in the world, you who are not of it. And if you have lost some of life's sweets, it is the way of business to suffer present loss, that after-gains may be the larger. Thus far, I say nothing of the future rewards to which God invites the martyrs. Meanwhile, let us compare the life of the world and the life of the prison, and see if the spirit does not gain more in the prison than the flesh loses. You have now no occasion to look on strange gods ; you have no part in heathen holidays, nor are you pained by the noise of public shows. The prison does the same service for the Christian which the desert does for the prophet. Our Lord himself spent much of His time in seclusion, that He might have greater liberty to pray, that He might be quit of the world. It was in a mountain solitude, too, He showed His glory to His disciples. Let us drop the name of prison, let us call it a place of

retirement. Though the body is shut in, though the flesh is confined, all things are open to the spirit. In spirit, then, roam abroad ; in spirit walk about. Not setting before you shady paths, or long colonnades, but the way which leads to God. As often as in spirit your footsteps are there, so often you will not be in bonds. The leg does not feel the chain when the mind is in heaven. The mind compasses the whole man about, and whither it will it carries him ; but where thy heart shall be, there shall be thy treasure. Be there our heart, then, where we would have our treasure.

But grant now, O blessed, that even to Christians, the prison is unpleasant. But we were called to the warfare of the living God, in our very response to the sacramental words. Well ! no soldier comes out to the campaign laden with luxuries, nor does he go to action from his comfortable chamber, but from the light and narrow tent, where every kind of hardness and roughness and disagreeableness must be put up with. Even in peace soldiers inure themselves to war by toils and inconveniences,—marching in arms, running over the plain, working in the ditch, making the testudo, engaging in many arduous labours. The sweat of the brow is in everything, that bodies and minds may not shrink at having to pass from shade to sunshine, from sunshine to icy cold, from the robe of peace to the coat of mail, from silence to clamour, from quiet to tumult. In like manner, O blessed, count whatever is hard in this lot of yours, as a discipline of your powers of mind and body. You are about to pass through a noble struggle, in which the

living God acts the part of superintendent, in which the Holy Ghost is your trainer, in which the prize is an eternal crown of angelic essence, citizenship in the heavens, glory everlasting. Therefore, your Master Jesus Christ, Who has anointed you with His Spirit, and led you forth to the arena, has seen it good before the day of conflict, to take you from a condition more pleasant in itself, and imposed on you a harder treatment, that your strength might be the greater. For the athletes, too, are set apart to a more stringent discipline that they may have their physical powers built up. They are kept from luxury, from daintier meats, from more pleasant drinks; they are pressed, racked, worn out; the harder their labours in the preparatory training, the stronger is the hope of victory. "And they," says the Apostle, "that they may obtain a corruptible crown." We, with the crown eternal in our eye, look upon the prison as our training ground, that at the goal of final judgment we may be brought forth well-disciplined by many a trial, for virtue is built up by hardships, as by voluptuous indulgence it is overthrown.

FROM TERTULLIAN'S APOLOGY.

I shall go on then to exhibit the peculiarities of the Christian society, that as I have refuted the evil charged against it, I may point out its positive good. We are a body knit together as such by a common

religious profession, by unity of discipline, and by the bond of a common hope.

We meet together as an assembly and congregation, that offering up prayer to God as with united force, we may wrestle with Him in our supplications. This violence God delights in. We pray, too, for the emperors, for their ministers and for all in authority; for the welfare of the world, for the prevalence of peace, for the delay of the final consummation. We assemble to read our sacred writings, if any peculiarity of the times makes either forewarning or reminiscence needful.

However it be in that respect with the sacred words, we nourish our faith, we animate our hope, we make our confidence more steadfast; and no less by inculcations of God's precepts we confirm good habits. In the same place also exhortations are made, rebukes and sacred censures are administered. For with a great gravity is the work of judging carried on among us, as befits those who feel assured that they are in the sight of God; and you have a notable example of judgment to come when any one has sinned so grievously as to require his severance from us in prayer, and the meeting and all sacred intercourse.

The tried men of our elders preside over us, obtaining that honour not by purchase, but by established character. There is no buying and selling of any sort in the things of God.

Though we have our treasure-chest, it is not made up of purchase-money, as of a religion that has its price. On the monthly collection day, if he likes, each puts in

a small donation, but only if it be his pleasure, and only if he be able; for there is no compulsion, all is voluntary. These gifts are, as it were, piety's deposit fund. For they are not taken thence and spent on feasts, and drinking-bouts, and eating-houses, but to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house; such too as have suffered shipwreck, and if there happen to be any in the mines, or banished to the islands, or shut up in the prisons for nothing but their fidelity to the cause of God's Church, they become the nurselings of their confession. But it is mainly the deeds of a love so noble that lead many to put a brand upon us. See, they say, how they love one another, for themselves are animated by mutual hatred; how they are ready even to die for one another, for they themselves will sooner put to death. And they are wroth with us, too, because we call each other brethren, for no other reason, I think, than because, among themselves, names of consanguinity are assumed in a mere pretence of affection. But we are your brethren as well, by the law of our common nature, though you are hardly men, because brothers so unkind. At the same time, how much more fittingly they are called and counted brothers who have been led to the knowledge of God as their common Father, who have drunk in one Spirit of holiness, who from the same womb of a common ignorance have agonized into the same light of truth! But, on this very account, perhaps, we are regarded as having less claim to be held true brothers, that no tragedy

makes a noise about our brotherhood, or that the family possessions, which generally destroy brotherhood among you, create fraternal bonds among us. One in mind and soul, we do not hesitate to share our worldly goods with one another.

About the modest supper-room of the Christians much ado is made. Our feast explains itself by its name. The Greeks call it love. Whatever it costs, our outlay in the name of piety is gain, since with the good things of the feast, we benefit the needy. As it is an act of religious service, it permits no vileness nor immodesty. The participants, before reclining, taste first of prayer to God. As much is eaten as satisfies the cravings of hunger ; as much is drunk as befits the chaste. They say it is enough, as those who remember that even during the night they have to worship God ; they talk as those who know that the Lord is one of their auditors. After manual ablution, and the bringing in of lights, each is asked to stand forth and sing as he can a hymn to God—either one from the holy Scriptures, or one of his own composing—a proof of the measure of our drinking.

As the feast commenced with prayer, so with prayer is it closed. We go from it, not like troops of mischief-doers, nor bands of roamers, nor to break out into licentious acts, but to have as much care of our modesty and chastity, as if we had been at a school of virtue rather than a banquet.

Give the meeting of the Christians its due, and hold it unlawful if it is like assemblies of the illicit sort. But who has ever suffered harm from our assemblies ?

We are in our meetings just what we are when we are separated from one another, we are as a community just what we are as individuals, we injure nobody, we trouble nobody. When the upright, the virtuous, meet together; when the pious, the pure, assemble in congregation, you ought not to call that a faction, but a *curia*—a sacred meeting.

The object of our worship is The One God, He who by His commanding word, His arranging wisdom, His mighty power, brought forth from nothing this entire mass of our world, with all its array of elements, bodies, spirits, for the glory of His Majesty; whence also the Greeks have bestowed on it the name of Kosmos—Order. The eye cannot see Him, though He is spiritually visible. He is incomprehensible, though in grace He is manifested. He is beyond our utmost thought, though our faculties conceive of Him. That which is infinite is known only (fully) to itself.

This it is which gives some notion of God, while yet beyond all our conceptions,—our very incapacity of fully grasping Him, affords us the idea of what He really is. He is presented to our minds in His transcendent greatness, as at once known and unknown. And this is the crowning guilt of men, that they will not recognize One, of whom they cannot possibly be ignorant. Would you have the proof from the works of His hands, so numerous and so great, which both contain you and sustain you, which minister at once to your enjoyment and strike you with awe, or would you rather have it from the testimony of the soul itself? Though under the oppressive bondage of the body,

though led astray by depressing customs, though enervated by lusts and passions, though in slavery to false gods; yet, whenever the soul comes to itself, as out of a surfeit, or a sleep, or a sickness, it speaks of God; using no other word, because this is the peculiar name of the true God. "God is great and good,"—"Which may God give," are the words on every lip. It bears witness too that God is judge, exclaiming,—"God sees," and "I commend myself to God," and "God will repay me." O noble testimony of the soul! Then, too, in using such words as these, it looks not to the capitol but to the heavens. It knows that there is the throne of the living God, as from Him and from thence itself come down.

But that we might attain an ampler and more authoritative knowledge at once of Himself and of His counsels and will, God has added a written revelation for the behoof of every one whose heart is set on seeking Him, that seeking he may find, and finding believe, and believing obey. For from the first God sent messengers into the world, men whose stainless righteousness made them worthy to know the Most High, and to reveal Him—men abundantly endowed with the Holy Spirit, that they might proclaim that there is One God only, who made all things, who formed man from the dust of the ground, and they have further set before us the proofs He has given of His Majesty in His judgments by floods and fires,—the rules appointed by Him for securing His favour, as well as the retribution in store for the ignoring and forsaking and keeping them, as being about at the end of all to adjudge His worshippers to everlasting life, and the wicked to the

doom of fire at once without ending and without break; raising up again all the dead from the beginning, reforming and renewing them with the object of awarding either recompense. Once these things were with us, also, the theme of ridicule. We were of your stock and nature. Men are made, not born, Christians.

The preachers of whom we have spoken are called prophets, from the office which belonged to them of predicting the future. Their words, as well as the account of the miracles which they performed, we still have in the literary treasures they have left, and which are open to all. Ptolemy, surnamed Philadelphus, the most learned of his race, a man of vast acquaintance with all literature, at the suggestion of Demetrius Phalerius, who was renowned above all grammarians of his time, and to whom Ptolemy had committed the management of these things, applied to the Jews for their writings—I mean the writings peculiar to them, and in their tongue, and which they alone possessed. Now in ancient times the people we call Jews bore the name of Hebrews, and so both their writings and their speech were Hebrew. But that the understanding of their books might not be wanting, this also the Jews supplied to Ptolemy, for they gave him seventy-two interpreters—men whom even the philosopher Menedemus, the well-known assertor of a Providence, regarded with respect, as sharing in his views. The same account is given by Aristæus. So the king left these words, unlocked to all in the Greek language. (This has been ever since called the Septuagint, and

was the first translation of the Old Testament Scriptures into another language.)

To this day, at the temple of Serapis, the libraries of Ptolemy are to be seen, with the identical Hebrew originals in them. The Jews too read them publicly. Under a tribute liberty, they are in the habit of going to hear them every Sabbath. Whoever gives ear will find God in them. Whoever takes pains to understand will be able to believe.

Their high antiquity claims authority for these writings, and with you it is a kind of religion to demand belief on this very ground. Well, all the contents of your most ancient writings, the very forms of your letters—your very gods themselves, your temples, and oracles, and sacred rites, are less ancient than the work of a single prophet, in whom you have the “thesaurus” treasure of the entire Jewish religion, and therefore too of ours. If you happen to have heard of a certain Moses—I speak first of him; he is as far back as the Argive Inachus, by nearly four hundred years—or only seven less—he precedes Danaus, your most ancient name, while he antedates by a millennium the death of Priam. I might affirm too that he is five hundred years earlier than Homer, and I have supporters of that view.

The other prophets also, though of later date, are, even the most recent of them, as far back as the first of your philosophers, and legislators, and historians.

But we bring under your notice something of even greater importance than the antiquity of the Scriptures, we point to their majesty. Even if you doubt that they

are as ancient as we say, we offer proof that they are Divine.

All that is taking place around you was fore-announced; all that you now see with your eye was previously heard by the ear. The swallowing up of cities by the earth; the theft of islands by the sea; wars bringing external and internal convulsions; the collision of kingdoms with kingdoms; famines and pestilences, and local massacres, and widespread desolating mortalities; the exaltation of the lowly, and the humbling of the proud; the decay of righteousness, the growth of sin; the slackening interest in all good things; the very seasons and elements going out of their ordinary course; monsters and portents taking the place of nature's forms—it was all foreseen and predicted before it came to pass. While we suffer the calamities, we read of them in the Scriptures—as we examine—they are proved.

But having asserted that our religion is supported by the writings of the Jews, the oldest which exist, yet we fully admit that it (the Christian religion) dates from a comparatively recent period, no further back indeed than the reign of Tiberius.

But the sacred writers have all with equal clearness ever declared that in the last days of the world, God would, out of every nation, and people, and country, choose for Himself more faithful worshippers, upon whom He would bestow His grace, and that indeed, in ampler measure, in keeping with the enlarged capacities of a nobler dispensation.

Accordingly, He appeared among us, Whose coming,

to renovate, and illuminate man's nature, was pre-announced by God,—I mean Christ, that Son of God. And to the supreme Head and Master of this grace and discipline, the Enlightener and Trainer of the human race, God's own Son was announced among us, born, but not so born as to make Him ashamed of the name of Son, or of His paternal origin. The Son of God has no mother in any sense which involves impurity (as was the case with the heathen divinities). We have been taught that He proceeded forth from God, and in that procession He is generated; so that He is the Son of God, and is called God, from unity of substance with God. Even when the ray is shot from the sun it is still part of the parent mass; the sun will still be in the ray because it is a ray of the sun; there is no division of substance, but only an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled.

This ray of God, then, as it was always foretold in ancient times, descending into a certain virgin and made flesh in her womb, is in His birth God and Man united. The flesh formed by the Spirit is nourished, grows up to manhood, speaks, teaches, works, and is the Christ. The Jews were well aware that Christ was coming, as those to whom the prophets spake. Nay, even now His advent is expected by them; nor is there any other contention between them and us than that they believe the Advent has not yet occurred.

But two Advents of Christ having been revealed to us, a first which has been fulfilled in the lowliness of a human lot; and a second which impends over the world,

now near its close, in all the Majesty of Deity unveiled ; and by misunderstanding the first, they have concluded that the second, which as matter of more manifest prediction they set their hopes on, is the only one.

How deeply they have sinned, puffed up to their fall by a false trust in their noble ancestors, turning from God's way into a way of sheer impiety,—their present national ruin affords sufficient proof. Scattered abroad, a race of wanderers, exiles from their own land and clime, they roam over the whole world, without either a human or a heavenly king, not possessing even the strangers' right to set so much as a single footstep in their native country.

As then, under the force of their pre-judgment, they had convinced themselves from His lowly guise that Christ was no more than man, it followed from that, as a necessary consequence, that they should hold Him a magician from the powers which He displayed—expelling devils from man by a word, restoring sight to the blind, cleansing the leprous, re-invigorating the paralytic, summoning the dead to life again, making the very elements of nature obey Him, stilling the storms and walking on the sea, proving that He was the “*Logos*” (Greek for Word) of God, that primordial first-begotten Word, accompanied by power and reason, and based on Spirit, and that He who was now doing all things by His Word, and He who had done that of old, were one and the same. But the Jews were so exasperated by His teaching, by which their rulers and chiefs were convicted of the truth, chiefly because so many turned aside to Him, that at last they brought Him before Pontius Pilate,

at the time Roman Governor of Syria, and by the violence of their outcries against Him, extorted a sentence, giving Him up to them to be crucified.

He Himself had predicted this, which however would have mattered little had not the prophets of old done it as well. And yet, nailed upon the Cross, He exhibited many notable signs, by which His death was distinguished from all others.

At His own free will, He with a word dismissed from Him His spirit, anticipating the executioner's work. In the same hour, too, the light of day was withdrawn, when the sun at the very time was in his meridian blaze. Those who were not aware that this had been predicted about Christ, no doubt thought it an eclipse. You yourselves have the account of the world-portent still in your archives. Then when His body was taken down from the cross and laid in a sepulchre, the Jews in their eager watchfulness surrounded it with a large military guard, lest, as He had predicted, His resurrection from the dead on the third day, His disciples might remove by stealth His body and deceive even the incredulous.

But lo, on the third day there was a sudden shock of earthquake, and the stone which sealed the sepulchre was rolled away, and the guard fled off in terror. Without a single disciple near, the grave was found empty of all but the clothes of the buried One.

But nevertheless, the leaders of the Jews, whom it nearly concerned both to spread abroad a lie, and keep back a people tributary and submissive to themselves, from the faith, gave it out that the body of Christ was

stolen by His followers. For the Lord, you see, did not go forth into the public gaze, lest the wicked should be delivered from their error; that faith also destined to a great reward, might hold its ground in difficulty. But He spent forty days with some of His disciples down in Galilee, a region of Judæa, instructing them in the doctrines they were to teach to others. Hereafter having given them commission to preach the Gospel through the world; He was encompassed with a cloud, and taken up to heaven, a fact more certain far, than the assertions of your Proculi regarding Romulus. (Proculus was a Roman Senator, who affirmed that Romulus had appeared to him after his death.) All these things Pilate did to Christ; and now, in fact, a Christian in his own convictions, he sent word of Him to the reigning Cæsar, who was at the time Tiberius.

Yes, and the Cæsars too would have believed on Christ, if either the Cæsars had not been necessary for the world, or if Christians could have been Cæsars.

Christ's disciples spreading over the world, did as their Divine Master bade them; and after suffering greatly themselves from the persecutions of the Jews, and with no unwilling heart, as having faith undoubting in the truth, at last by Nero's cruel sword, sowed the seed of Christian blood at Rome.

We have now set forth the origin of our sect and name with this account of the Founder of Christianity. Let no one henceforth charge us with infamous wickedness, let no one think that it is otherwise than we have represented, for none may give a false account of his religion.

We say, and before all men we say, and torn and bleeding under your tortures, we cry out, "We worship God through Christ." Search then, and see if this Divinity of Christ be true.

ON BAPTISM.

It remains to put you in mind of the due observance of giving and receiving baptism. Of giving it the chief priest or presbyter has the right, in the next place the presbyters and deacons, yet not without the bishop's authority, on account of the honour of the Church, which being preserved, peace is preserved. Besides these, even laymen have the right, for what is equally received can be equally given. Unless bishops or priests or deacons be on the spot, ordinary disciples are called to the work. The word of the Lord ought not to be hidden by any; in like manner too, baptism, which is equally God's property, can be administered by all. But the rule of reverence and modesty is incumbent on laymen, seeing that these powers belong strictly to their superiors—lest they assume to themselves the specific function of the bishop.

Emulation of the Episcopal office is the mother of schisms.

The most holy apostle has said, that all things are lawful, but all not expedient.

Let it suffice assuredly in cases of necessity to avail yourself of that rule, if at any time circumstances

either of place or of time or of person, compels you so to act, for the steadfast courage of the succourer, when the situation of the endangered one is urgent is exceptionally admissible, inasmuch as he will be guilty of a human creature's loss if he shall refrain from bestowing what he had free liberty to bestow.

ON THE SOUL'S FORM.

When we aver that the soul has a body of a quality and kind peculiar to itself, in this special condition of it, we shall be already supplied with a decision respecting all the other aspects of its corporeity; how that they belong to it, and that they have a quality peculiar to themselves proportioned to the special nature of the body to which they belong.

Although corporeal essences are opposed to the incorporeal, yet these corporal essences differ from each other so as to amplify their species in their variety, without changing their genus—remaining all alike corporeal, and contributing to God's glory, in their manifold existence, by reason of their variety—which is so diverse, in that some possess one kind of perception, and others another; some possessing visibility, while others are invisible; some being weighty, others light. Some say that the soul must be pronounced incorporeal, because the bodies of the dead, after the soul's departure from them, become heavier, whereas

they ought to be lighter, being deprived of the weight of a soul—since the soul is a corporeal substance.

But would men deny that the sea is a bodily substance, because a ship out of the water becomes a heavy and motionless mass? How much then truer and stronger may be the soul a corporeal essence, which carries about the body, and bears so great a weight in connection with the nimblest motion.

Again, even if the soul is invisible, it is only in accordance with the condition of its own corporeality, and suitably to the property of its own essence, as well as to the nature of those beings to which its destiny made it to be invisible. The eyes of the owl cannot endure the sun, whilst the eagle is so well able to face his glory, that the noble character of its young is determined by the unblinking strength of their gaze; while the eaglet which turns away its gaze from the sun's rays is expelled from the nest as a degenerate creature.

So true is it, therefore, that to one eye an object is invisible, which may be quite plainly seen by another without implying any incorporeality in that which is not endued with an equally strong power of vision. The sun is indeed a bodily substance, because it is composed of fire; the object however which the eagle at once admits the existence of, the owl would deny, without any prejudice nevertheless to the testimony of the eagle.

There is the selfsame difference in respect of the soul's corporeality, which is perhaps invisible to the flesh, but is perfectly visible to the spirit. Thus John

being in the Spirit of God beheld plainly the souls of the martyrs.

Since, however, everything which is very attenuated and transparent bears a strong resemblance to the air, such would be the case with the soul, since in its material nature it is wind or breath; whence it is, that the belief of its corporeal quality is endangered in consequence of the extreme tenuity and subtlety of its essence. Likewise, as regards the figure of the human soul, from your own conception, you can well imagine that it is none other than the human form; indeed none other than the shape of that body, which each individual soul animates and moves about.

This we may at once be induced to admit from contemplating man's original formation.

For, only carefully consider, after God hath breathed upon the face of man the breath of life, and man had consequently become a living soul, surely that breath must have passed through the face at once into the interior structure, and have spread itself through all the spaces of the body, and as soon as by the Divine Inspiration it had become condensed, it must have impressed itself upon each internal feature which the condensation had filled in, and so have been as it were congealed in shape or stereotyped. Hence by this densifying process, there arose a fixing of the soul's corporeity, and by the impression its figure was formed and moulded.

Thus is the inner man different from the outer, but yet one in the twofold condition.

It too has eyes and ears of its own, by means of which Paul must have heard and seen the Lord; it has

moreover all the other members of the body, by the help of which it effects all processes of thinking, and all activity in dreams. Thus it happens that the rich man in hell has a tongue, and poor Lazarus a finger, and Abraham a bosom. By these features also the souls of the martyrs under the altar are distinguished and known. The soul then we define to be sprung from the breath of God,—immortal, possessing a body, having form, simple in its substance, intelligent in its nature, developing its powers in various ways, free in its determinations, subject to the changes of accident, in its faculties mutable, rational, and endued with an instinct of presentiment.

ON DEATH.

The operation of death is plain and obvious. It is the separation of body and soul. In Platonic phrase, the body is indeed a prison, but in the Apostle's, it is the temple of God, because it is in Christ.

Still by reason of its enclosure it obstructs and obscures the soul, whence it happens that the light which illuminates objects comes in upon the soul in a more confused manner, as if through a window of horn. Hence, indeed, many times it happens that the soul during the act of separation is more powerfully agitated, with a more anxious gaze and a quickened loquacity, whilst from the loftier and freer position in which it is now placed, it enunciates, by means of its last remnant still remain-

ing in the flesh, what it sees, what it hears, and what it is beginning to know.

And undoubtedly when the soul is released from the flesh, it is by that very release cleansed and purified ; it is moreover certain that it escapes from the veil of the flesh into open space, to its clear, and pure, and intrinsic light—then it will tell out what it sees ; then it will exult or fear, according as it finds what lodging is prepared for it, and will be as one who awakes out of sleep, passes from images to verities.

All souls are shut up within Hades—do you admit this ? It is true, whether you say yes or no. Moreover there are already experienced these punishments and consolations, and there you have a poor man and a rich. Why then cannot you suppose that the soul undergoes punishment and consolation in Hades in the interval, while it awaits its alternative of judgment, in a certain anticipation either of gloom or of glory ? You reply, “ Because, in the judgment of God, there should not be any inkling beforehand of the award of His sentence, and also because the soul ought to be covered first by its vestment of the restored flesh, which as the partner of its actions should also be a sharer in its recompense.” What then is to take place in that interval ? Shall we sleep ? But souls do not sleep even when men are alive ; it is indeed the business of bodies to sleep, to which also belongs death itself, no less than its mirror and counterfeit, sleep. Or will you have it that nothing is there done whither the whole human race is attracted ? Now, really, would it not be the highest possible injustice, even in Hades, if all were

to be still well with the guilty even there, and not well with the righteous even yet ? What ! would you have hope still more confused after death, would you have it mock us still more with uncertain expectation ? or shall it now become a review of past life, and an arranging of judgment with the inevitable feeling of a trembling fear ? But again, must the soul always tarry for the body in order to experience sorrow or joy ? Is it not sufficient even of itself to suffer both one and the other of these sensations ? How often, without any pain to the body, is the soul alone tortured by ill-temper and anger and fatigue, and very often unconsciously even to itself ? How often too, on the other hand, amidst bodily suffering does the soul seek out for itself some furtive joy, and withdraw for the moment from the body's importunate society ? I am mistaken if the soul is not in the habit, indeed, solitary and alone, of rejoicing and glorying over the very tortures of the body. Full well, then, does the soul, even in Hades, know how to joy and to sorrow even without the body ; since in the flesh it feels pain when it likes, though the body is unhurt, and when it likes it feels joy, though the body is in pain. Now if such sensations occur at its will, during life, how much rather may they not happen after death by the judicial appointment of God.

CHAPTER VIII.

The Teaching of the Apostles.

The Teaching of the Lord, through the twelve Apostles, to the Gentiles, on The two ways—The way of Life—The way of Death—Baptism—Fasting—The Eucharist—Apostles—Prophets—Bishops—Deacons—The last days.

THE following Treatise was found at Constantinople, in a manuscript volume belonging to the Library of the Patriarch of Jerusalem. It was in the same roll or volume in which both the Epistles of St. Clement were found, which were published by Philotheos Bryennius, Metropolitan of Nicomedia, in 1875, and were translated into English by Bishop Lightfoot.

But it was not till 1883, that Bryennius published in Greek, 'The Teaching of the Apostles,' a translation of which is now given here. No name of author or date is to be found in the manuscript—but it is believed by those skilled in ancient manuscripts to be a genuine original, and that it must have been written towards the close of the first century of the Christian era, or not later than the commencement of the second. From an antiquarian point of view, therefore, the interest of the document is considerable, and the moral maxims are excellent, indeed, most of them are, word for word, our Lord's Teaching in His sermon on the mount; yet, on the whole, the reader must be disappointed with it,

as it is a very insufficient account of the whole Teaching of the Apostles ; and we must suppose either that this is only a fragment of what the author really wrote, or that he was not fully instructed in the whole of the Teaching given us in the New Testament.

THE TEACHING OF THE LORD THROUGH THE TWELVE APOSTLES, TO THE GENTILES.

I.

There are two ways—one of life, and one of death, and there is a great difference between these two ways. The way of life then is this, first, “Thou shalt love God thy Creator ;” secondly, “Thou shalt love thy neighbour as thyself ;” and everything thou mayest desire should not happen to thee, that do thou not to another. And of these words the doctrine is this—“ Bless those who curse you, pray for your enemies, and fast on behalf of those who persecute you. For what grace if ye love those who love you, do not the heathen also the same ? But love ye those who hate you, and ye shall have no enemy.

Keep thyself from fleshly and worldly lusts. If one give thee a blow on the right cheek, turn to him the other, and be thou perfect. If a man send thee one mile, go for him two. If one take from thee thy cloak (lit. outer garment), give him also thy coat (under-garment). If one receive from thee of thine, demand it not back, for this is even impossible for thee. To

every one asking thee give, and demand it not back, for the Father willeth that to all be given of our own possessions. Blessed is he who giveth according to the Commandment, for he is blameless. Woe to the receiver ! though if, having need, he receive something, he shall be blameless ; but if having no need, he shall give satisfaction regarding what he may have received and for what purpose, and coming into difficulties, he will be examined concerning that which was done, and he will not escape thence till the last farthing be paid back. But concerning this, also, it has been written, “Let thy mercy come as dew-drops (lit. perspire) on thy hands, so long as thou knowest to whom thou givest.”

II.

The second Commandment of the Teaching is “Thou shalt not kill, thou shalt not commit adultery, thou shalt not corrupt children, thou shalt not commit fornication, thou shalt not steal, thou shalt not be a soothsayer, thou shalt not use poisonous charms, thou shalt not commit infanticide, thou shalt not covet thy neighbour’s good, thou shalt not forswear thyself, thou shalt not bear false witness, thou shalt not speak evil. Thou shalt not remember evil. Thou shalt not be double-minded or double-tongued, for the double tongue is a snare of death. Let not thy speech be false or vain, but let it be moderate. Thou shalt not be greedy or grasping or hypocritical or conceited. Thou shalt not hate any man, but some thou shalt reprove, for some thou shalt pray, and some thou shalt love above thine own soul.”

III.

My child, flee from all evil, and from every appearance of evil. Be not passionate, for anger leadeth to murder ; nor jealous, nor quarrelsome, nor wrathful, for out of all this is murder generated.

My child, be not of immoderate desires, for immoderate desire leadeth to fornication ; nor be of unchaste speech, nor lofty-eyed, for out of all these is adultery generated.

My child, be not a soothsayer, for of this cometh idolatry, nor a charmer, nor scientific (in the sense of "science falsely so called," 1 Tim. vi. 20), nor given to ceremonies, nor desirous to regard such things, for out of all these is idolatry generated.

My child, be not false, for lying leads to deeds of treachery, nor a lover of money, nor of vain glory, for of these things is treachery or robbery generated. My child, be not discontented, for this leads to blasphemy ; nor be malicious, nor evil-minded, for blasphemy is the fruit of all this. But be thou meek, for "The meek shall inherit the earth." Be long-suffering, and merciful, and blameless, and gentle, and good—fearing in all things the words which thou hast heard.

Exalt not thyself, nor be of an impetuous temper. Let not thy soul be joined with the proud, but let its converse be with the just and the lowly. Receive the circumstances wrought out for thee as good, knowing that without God nothing takes place.

IV.

My child, remember him who hath spoken to thee the word of the Lord, day and night honour him as Lord, for in the source whence the power is spoken, there is the Lord.

Daily seek out the presence of the saints, that thou mayest rest upon their words. Thou shalt not desire schism, but thou shalt make peace among the quarrelsome. Judge righteously ; take not outward appearance into account in reproofing transgressions. Thou shalt not be of doubtful mind,—let it be yes, or no. Be not ready to stretch out your hand to receive,—but to clench it for giving—but if thou hast, through thy hands mayest thou give a ransom for thy sins.

Thou shalt not be doubtful in giving, nor give murmuring, for know who it is, who giveth thee back a good reward. Thou shalt not turn away from one in want, but communicate of everything to thy brother ; and thou shalt not say it is thine own, for if ye be co-partakers in immortal things, how much more in those of mortality. Remove not thy hand from thy son or thy daughter, but from their youth up teach them the fear of the Lord. In thy bitterness thou shalt not give orders to thy man-servant, or thy maid-servant, lest they fear not the God of both. For His calling cometh not according to outward appearance, but upon those prepared by the Spirit. And ye servants, submit yourselves to your masters, as to a type of God, in modesty and fear. Thou shalt hate all

hypocrisy and everything not pleasing to the Lord. Thou shalt not neglect the commandments of the Lord, but keep what thou hast received, neither adding to nor taking from it. Confess thy transgressions in the Church, and draw not near in thy prayers with an evil conscience. This is the way of life.

V.

But the way of death is this: First of all is this evil and wholly accursed—murders, adulteries, lusts, fornication, robbery, idolatry, witchcraft, the use of poisonous charms, rapine, false witness, hypocrisy, double-mindedness, guile, conceit, evil, malice, greediness, unchaste speech, jealousy, wrath, pride, imposture, persecution of the good, hating the truth, loving lies, not acknowledging the reward of righteousness, having no union with good or righteous judgment, watching not for the good but for the evil, being far from gentle and patient, loving vanity, seeking after bribes, not pitiful to the poor, not grieving for those worn out by toil, not acknowledging Him who created them, destroying children, corrupting the image of God, turning away from those in want, grinding down the distressed, advocating the rich, judging the poor to be without law, sinners in every way. From all these, children, may ye be delivered.

VI.

See that no one cause thee to err from this doctrine, for therein without God he teacheth thee. And if thou be able to bear all the yoke of the Lord thou shalt be perfect; but if thou art not able, do what thou canst. Regarding food, bear what thou art able, but abstain carefully from meats offered to idols, for it is a service of dead gods.

VII.

And regarding baptism: Thus shall ye baptize, having given all this previous instruction, baptize into the Name of the Father and of the Son and of the Holy Ghost in flowing water. If thou hast not flowing water, then in other water baptize; and if thou canst not in cold, then in warm water. If thou hast neither (meaning not sufficient for immersion), pour water on the head three times in the name of the Father and of the Son and of the Holy Ghost. Before baptism, let the baptizer and the baptized fast, and some others if possible, and exhort the one to be baptized to fast one or two days previously.

VIII.

And let not your fasting be with the hypocrites, for they fast on the second and fifth day, but fast ye on the fourth and on the day of preparation (Friday, the

day before the Jewish Sabbath). Neither pray ye as the hypocrites, but as the Lord commanded in the Gospel, thus shall ye pray : “Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts ; as we also forgive our debtors. And lead us not into temptation ; but deliver us from the evil. For Thine is the power and the glory unto the ages” (or, as it is generally translated, “for ever”). Thrice in the day shall ye pray.

IX.

Regarding the Eucharist, thus shall ye give thanks. First for the Cup : “We give Thee thanks, O our Father, for the sacred vine of David Thy servant, which Thou hast made known to us through Jesus Thy Servant. To Thee be glory for ever.”

Regarding the broken Bread : “We give Thee thanks, our Father, for the life and the knowledge which Thou hast made known to us through Jesus Thy Son. To Thee be glory for ever.

“As this broken Bread has been scattered abroad upon all borders, and brought together has become one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom ; for Thine is the glory and the power through Jesus Christ for ever.”

Let no one eat and drink of your Eucharist, save those baptized into the name of the Lord ; for regarding this hath the Lord said, “Give not the holy unto dogs.”

X.

And after the satisfaction, thus shall ye give thanks : “ We give Thee thanks, Holy Father, for Thy Holy Name which Thou hast made to dwell in our hearts, and for the knowledge and faith and immortality, which Thou hast made known to us through Jesus Thy Son. To Thee be glory for ever.

“ Thou, Almighty Lord, because of Thy Name, hast created all things. Thou hast given food and drink to men for enjoyment, that they may give Thee thanks, and Thou hast granted us spiritual food and drink, and eternal life through Thy Son. Above all we thank Thee that Thou art powerful. To Thee be glory for ever.

“ Remember, Lord, Thy Church, to deliver her from all evil, and to make her perfect in Thy love ; and gather her from the four winds, sanctified, into Thy kingdom, which Thou hast prepared for her ; for Thine is the power and the glory for ever. Let grace come, and this would pass away. Hosanna to the Son of David ! If any one be holy, let him come ; if he be not so, let him repent. Maranatha. Amen.”

But permit ye the prophets to give thanks as they will.

XI.

Whosoever then coming may teach you all the aforesaid, receive ye him ; but if the teacher, by altering the doctrine, teach another to make it void, ye may not listen to him ; but if he set forth both the righteous-

ness and the knowledge of the Lord, receive ye him as Lord. And regarding the apostles and prophets, according to the law of the Gospel, so shall ye act. Let every apostle coming to you be received as the Lord.

He will not remain one day, or it may be two days, unless there be need. If he tarry three days, he is a false prophet. And let not the apostle on departing receive anything save bread, for as long as he may have no lodging. If he ask for money he is a false prophet. Yet try not nor doubt any prophet speaking in the Spirit, for all sin is remitted, but that sin is not forgiven.

Not every one however speaking spiritually is a prophet, except he have the ways of the Lord. By these ways then ye may recognize the false prophet and the true.

Every prophet serving a table will not eat of it, except he be a false prophet; and every prophet teaching the truth, if what he teacheth he doeth not himself, he is a false prophet. And every prophet approved, truthful, executing a (symbolical)¹ orderly mystery of the Church, but not teaching that to be done which he himself does, shall not be judged by you, for with the Lord he hath his judgment, for so also did the old prophets.

¹ Bryennius compares this to Isaiah walking naked and barefoot as a sign to the Israelites; and it may also be analogous to the asceticisms of John the Baptist, and those of some more modern saints of the Church. The word *κοσμικός*, is generally translated worldly, but it comes from *κοσμος*, which, besides meaning world, is also order, fashion, custom, anything relating to external material things, and the adjective from this latter meaning seems best in this instance.

Whosoever may say in the spirit, "Give me money or such like," ye may not listen to him; but if for the necessities of others he should say "give," let him not be condemned.

XII.

Let every one coming in the name of the Lord be received; yet, by proving, take knowledge of him, for ye have understanding of right and left.

If the comer be a traveller, aid him as ye can. He will only stay two or three days if there be need.

But if, being skilled at a trade, he wishes to abide with you, let him work. Judge according to your understanding, so that no Christian may live among you idle. And if he be not willing to do so, he is a mercenary Christian. Keep yourselves from all such.

XIII.

But every prophet willing to take up his abode with you is worthy of his maintenance.

Therefore, taking the first-fruits of the produce of your wine-press and threshing-floor, your oxen, and your sheep, give them to the prophets, for they are your high priests. And if ye have no prophet, give to the poor.

If thou grindest corn, or makest bread, taking the first-fruits, give according to the commandment.

Likewise, when thou openest a horn of wine or oil, taking the first-fruits, give to the prophets or teachers.

Take also the first-fruits of your silver, your clothing, and all your possessions, as may appear good unto you, and give according to the commandment.

XIV.

Assembling yourselves together by authority of the Lord, ye shall break bread and give thanks, confessing your transgressions so that your sacrifice be pure. And whosoever hath a dispute with his neighbour may not come with you till there be reconciliation, lest your sacrifice be defiled, for this is the Word of the Lord : “A pure sacrifice to be offered unto Me in every place and time, because I am a great King, and my Name is wonderful among the nations.”

XV.

Stretch out your hands then for yourselves on Bishops and Deacons worthy of the Lord, men who are meek, not loving money, true men and approved, as they administer for you the ministry of the prophets and teachers. Do not despise them, for they are to be by you held in honour, as the Prophets and Teachers. Reprove one another, not in anger, but peacefully, as ye have received in the Gospel; and let any one failing in this towards his neighbour, not be spoken with, nor listened to, till he repent. Let your prayers, your charities, and your actions be regulated as is laid down in the Gospel of your Lord.

XVI.

Watch for your life. Let not your lamps go out, and let not your loins be loosed, but be ye ready, for ye know not the hour in which your Lord cometh. And wisely assemble yourselves together, seeking after those things which appertain unto your souls, for the whole time of your faith availeth not, except in the last time ye be perfected. For in these last days false and corrupt prophets shall be multiplied, and they shall turn sheep into wolves, and love shall be turned into hatred, for lawlessness shall increase, and they shall hate and persecute and betray one another; and then shall the world-deceiver appear as if he were Son of God, and he shall do signs and wonders, and the world shall be delivered into his hands, and he shall work impiously, such as has never been seen before. Then shall the creation of men go into the fire of trial, and many shall be offended and shall be lost, but those who abide in the faith, shall by it be saved from the accursed thing.

Then shall appear the sign of the truth, first, a standard unfurled in heaven, then a sign of a sound of a trumpet, and also the resurrection of the dead, not of all, but as it was written, "The Lord will go forth, and all the saints with Him."

Then shall the world see the Lord coming on the clouds of heaven.



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